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BIOGRAPHY.

BRIEF ACCOUNT OF SERVETUS.

To the Editor of the Monthly Repository.

SIR,

“ALL things whatsoever ye would that men should do to you, do ye even so to them,” has been laid down by our Lord Jesus Christ, as a first principle of his religion, and an invariable rule of conduct for his followers. Had all who have borne his name been always careful to act accordingly, a bitter and bloody spirit would never have been found among them; nor could they ever have been the advocates or abettors of intolerance and persecution. Calvin, in that case, would never have imbrued his hands in the innocent blood of Michael Servetus; nor would his followers at this day ever attempt to justify or palliate his murderous conduct. In short, they would think and speak with horror of that most black and bloody deed, and earnestly warn and dissuade one another against every thing that may lead in the remotest degree to the imitation of that part of Calvin’s character or behaviour. That, however, does not seem to be yet the case among them. An undue attachment to that unfeeling demagogue, and a disposition and readiness to vindicate or extenuate his very worst actions, are still as visible as ever. In a very popular periodical publication belonging to that party, the Evangelical Magazine, of which no less than 18,000 copies are said to be circulated every month, instances frequently occur, which but too plainly evince that modern Calvinism is by no means free from the antichristian spirit of its founder. In some late numbers of that work (those for March and May) attempts have been made, if not directly or absolutely to justify, yet at least to palliate and excuse the part which that reformer acted in the above memorable and detestable tragedy. But it no more admits of excuse or palliation than does the part the Jews acted against Christ and his apostles, or that which the inquisitors and other modern persecutors have acted against their hapless victims; if, indeed, so much: for Calvin ought to have known better;

he had been himself a persecuted man, and forced to flee out of his own country, where he could expect no mercy, and to take refuge among strangers. For such a man to become the merciless and bloody persecutor, and even murderer, of a friendless stranger, fleeing for his life from the deadly rage of wicked men, passing quietly along to seek refuge in a strange land, as had been before his own case, must surely have been the very perfection of human baseness; and for his present followers to take upon them to vindicate or palliate such a conduct, and the very murder itself, must be truly infamous and detestable. I humbly conceive it will be no way improper or unseasonable to lay before your readers the following short narrative of the above memorable transaction, as it may prevent their being misled by false representations, enable them to form a right judgment upon the case, and confirm their attachment to the honourable and glorious cause of religious liberty.

Much is daily said among us of the right of private judgment, the value of liberty of conscience, the necessity of free inquiry in religious matters, and the duty of making an open and honest confession of our faith; but no sooner does any one exercise the said right of private judgment, or use his liberty of conscience, or inquire freely after divine truth, and openly declare the result, if his sentiments happen to differ from those of his neighbours, than he is viewed by them as a dangerous person, and treated as an evil-doer. This applies not only to Calvinists, but also to Baxterians, and orthodox Arminians; nor are our more heterodox and unpopular sects always quite free from the same inconsistency. It is a case much to be lamented; and proves of no small service to the prevailing cause of scepticism and infidelity. On this topic, however, I will not now enlarge, but shall proceed to the proposed narrative. In the mean time, I remain, Sir, your humble servant,

G. EMLYN.

A Brief Account of MICHAEL SERVETUS, and of the Treatment which he met with from several of the Reformers, and particularly from JOHN CALVIN, who caused him to be taken up, and put to Death, for differing from him in Opinion, and opposing his Doctrine.

Michael Servetus (called also Michael Servet, or Servede) is said to have been born in 1509, at Villaneueva, or Villanova, in Arragon; or, according to others, at Tudelle in Navarre, where his parents had probably removed from Villanova. His father, who was a notary, bestowed on him an excellent education, and is said to have sent him in due time to the Univer-

city of Thoulouse, to study the civil law ; but that seems rather doubtful. It has been thought most probable that his childhood was spent at Tudelle, his native place. " There," says one of his biographers, " Jews, Moors, and Christians lived at ease ; and there, most likely, he received his education, and his notions of civil and religious liberty, as well as his knowledge of physic, and his peculiar sentiments of religion. He was a student in his earliest youth, and understood Latin, Greek, and Hebrew, and, in some degree, philosophy and mathematics, before he was fifteen. His residence at the said University, if he ever did reside there, was most probably subsequent to that period. At what time he first imbibed his anti-trinitarian and Baptist principles does not appear ; but they seem to have been among his most early religious sentiments, and he soon became very fond of them."—" After he had been two or three years at Thoulouse," says another of his biographers, " he resolved to retire into Germany, and set up for a reformer. He went to Basil, by way of Lyons and Geneva ; and, having had some conference at Basil with Oecolampadius, he set out for Strasburg, being extremely desirous to converse with Bucer and Capito, two celebrated reformers of that city. At his departure from Basil, he left a MS. against the Trinity in the hands of Conrad Rouss, a bookseller, who sent it afterwards to Haguenau. Thither Servetus went in 1531, to get it printed : that piece was published at Strasburg and Frankfort before the month of August that same year. When brought into Switzerland, several Protestant divines were much displeased at it. Oecolampadius, writing, on the occasion, to Bucer, says, " I saw this week our friends at Berne, who send their salutations to you and Capito. They are very much offended with a book entitled *De Trinitatis Erroribus*, which some of them have seen. I desire you would acquaint Luther, that this book was printed out of this country, and without our knowledge : for, to mention but one article, it is an *impudent thing* to affirm, as the author does, that the Lutherans do not understand the doctrine of justification. But that man, whether he be a Photinian, or of any other sect, thinks he knows more than every body else. Our churches will be very ill spoken of, unless our divines *make it their business to CRY HIM DOWN* *. I beseech you, in particular, to keep a watchful eye over it, and to make an apology for our churches, at

* This notable device, of *crying a man down*, when he presumes to examine for himself and exercise the right of private judgment, or deviates from the popular creed and orthodox faith, is still in the highest reputation among most of the religious people of this country, as the most effectual antidote against the poison or contagion of heterodoxy or heresy.

least in your confutation inscribed to the Emperor. We know not how *that beast* came to creep in among us; he wrests all passages of Scripture, to prove that *the Son* is not *co-eternal* and *consubstantial* with *the Father*, and that *the man Christ* is the *Son of God*." This very curious letter was dated Aug. 5, 1531. Two letters were also written by the same person to Servetus about that time, in which he endeavoured in a civil manner to confute what he had advanced in his book, and intreated him to renounce his errors. The next year Servetus published at Haguenau another book against the Trinity. After that he resolved to return to France, because he was poor, and did not understand the German language, which were the reasons he alleged for it at his trial. Melancthon, whose original or proper name was Schwartzerd, wrote a letter to Joachim Cameraarius, with his thoughts of Servetus and his books. He represents him as a subtle and cunning man, whose thoughts were confused, for want of having sufficiently meditated upon the things he treated of, and whose notion of *justification* was very extravagant, &c.; and he adds, "You know that I was always afraid that these disputes about the Trinity would break out some time or other. Good God! what tragedies will this question produce among posterity, Whether the *Logos* be a *subsistence* or a *person*? Whether the *spirit* be a *subsistence* or a *person*? I have recourse to those words of Scripture which command me to worship Christ, *i. e.* to ascribe the honour of divinity to him, which is full of consolation. But it is by no means expedient accurately to examine into the ideas of *subsistences*, or *persons*, and of their difference."

Servetus, having remained two or three years at Lyons, went to Paris, and applied himself to the study of the medical art. He was admitted to the degree of A. M. and soon after to that of M. D. in that University. Beza says that Calvin knew him then at Paris, and opposed his doctrine; and also that they had agreed to engage in a disputation, but that Servetus afterwards declined it, or dared not to meet him; which, if true, may be accounted for from the spirit of persecution which then violently raged in that city.

While Servetus was at Paris, his book *De Trinitatis Erroribus* was dispersed in Italy, and very much approved by many who were inclined to forsake the Church of Rome. Melancthon, being informed of it, wrote in 1539 to the Popish Senate of Venice, signifying that a book of Servetus, who had revived the error of Paul of Samosata, was handed about in their country. He besought them, therefore, to use their utmost endeavours that the impious errors of that man might be avoided, rejected, and abhorred. [Be it observed that this

address or application was made by one of the chief of the Reformers to a corporation of violent Papists ! seemingly afraid that they would not be ready enough to proceed to extremities with such heretics as Servetus. This was the man who is commonly called the *mild* Melancthon !] It is not improbable that Lælius Socinus, Faustus's uncle, and several other Italians, took their antitrinitarian notions from Servetus's book. The latter having finished his studies at Paris, left that city to go and practise physic elsewhere ; which he did for two or three years at Charlieu and Lyons, and then at Vienne in Dauphine for twelve or thirteen years. He went to settle there at the instance, or by the advice and invitation of its then archbishop, Peter Palmier, who was his very good friend, and generously offered him apartments in his palace. There he lived for years safe and happy, always employed in the duties of his profession, or in some literary occupation. He also made frequent journeys to Lyons, where he one time revised a new edition of Pagnin's Latin Bible, in folio, printed by Hugo de la Parte, to which he prefixed a preface, and added marginal notes. Calvin called the latter *impertinent* and *impious* ; but it has been observed, that wiser men than he thought otherwise, and even the direct contrary. Servetus had given a literal exposition of several of the prophecies ; and Calvin pretended that was an affront to Jesus Christ. Of some doubts Servetus had expressed concerning the extreme fertility of Palestine, Calvin said, " it was judging like a *blockhead* and a *beast*, and when the *villainous dog*," he adds, " was told it was blasphemy, he only wiped his mouth and said, Let us pass over this, there is no harm in it." Calvin, however, seems to have kept a pretty long epistolary correspondence with him, and endeavoured, as he says, by the space of sixteen years, to reclaim him from his errors. Each of them, it seems, would fain reclaim the other. One of the letters Servetus sent him from Lyons contained the following questions, which he desired him to answer :— " 1. Whether the *man* Jesus that was crucified was the *Son* of God ; and what was the reason of his filiation ? 2. Whether the kingdom of God be in man—when may a man enter into it—and when is he regenerated ? 3. Whether Christian baptism ought to be performed in faith, like the Lord's Supper, and to what end these things were instituted in the new covenant ? Calvin answered these queries ; but Servetus, far from being satisfied with his explications, wrote him a second letter, containing a confutation of his answers. With this Calvin was highly displeased, and made a sharp reply, as he himself owns ; whereupon Servetus, who was no less fiery than his antagonist, grew in his turn very angry with him. Calvin

complains, that *that heretic* did not cease, from that time, to utter imprecations against him. This charge is probably unfounded; but if not so, surely he ought not to murder the poor heretic for his imprecations. Servetus sent a MS. to Calvin, to have his judgment upon it, six years before he was apprehended at Geneva; and though that piece was never printed, it was produced against him at his trial. Such unfair methods do inquisitors and persecutors commonly take, while they pretend to be actuated by the love of Christ! Calvin was so incensed against Servetus, that he could not forbear reviling him in his Commentaries on the Bible; for he there calls him a *profligate fellow, full of pride, the preudest knave of the Spanish nation, and a dog*. In his notes on Gen. i. 3. he charges him with *blasphemy*, and says; *this obscene dog barks so and so*. Varilla says there is at Paris an original letter of Calvin's to Farel, written in 1546, in which he suggests Servetus had written such intolerable things, that if ever he came to Geneva (as he, in his letters, had proposed to do), he would use his power with the magistrates that he should not escape with his life. Bolsec and Grotius, likewise, both saw an original letter of Calvin's, in which he declares, "that if ever this *heretic* should fall into his hands, he would order it so, that it should cost him his life." Unfortunately he did fall into his hands, and he took special care to verify or fulfil his bloody threatening; and ever after he gloried, it seems, in having done so. Voltaire speaks of a letter in Calvin's hand-writing, which is still preserved in the Castle of Bastie Roland, near Montelimar. "It is directed," says he, "to the Marquis de Poët, high chamberlain to the King of Navarre, and dated Sept. 13, 1561," and contains these remarkable words: "Honour, glory, and riches shall be the reward of your pains; but, above all, do not fail to rid the country of those zealous scoundrels who stir up the people to revolt against us. Such monsters should be exterminated, as I have exterminated Michael Servetus the Spaniard." Such was the man in whose name so many myriads of our dear countrymen still glory!

Servetus, notwithstanding the ill treatment he met with, continued in his former opinion, and resolved to publish a third book against the Trinity and some other doctrines. That book, for which he was burnt at Geneva, came out at Vienne in the beginning of 1553, with the title of *Christianismi Restitutio*, or the Revival, or Restoration of Christianity. This is the famous book in which he, the first of all the physicians, mentioned the *Circulation of the Blood*! He printed a thousand copies: most of them were burnt, either at Vienne, with the author's effigy, or at Frankfort, which is the reason why it

is now so very scarce. Servetus was neither an Arian, nor a Photinian; for he asserted not only the pre-existence of Christ, but also that he is not a creature, or a being of finite power, but true God, and that he ought to be worshipped as such. He calls this doctrine "a mystery unknown to the world:" at the same time he owns, that such as acknowledge Christ to be the Messiah, and the Son of God, only as he is *a man*, may attain to salvation. "Writers have not agreed," says the late Robert Robinson, "in what class of heretics to class this Spanish physician. His notions of a Christian church were just, and he protested against all dominion over conscience. He was a confirmed Baptist, and considered the baptism of little children in a very severe and serious light, calling it a detestable abomination, &c."—[than which scarce any thing could be a more unpardonable heresy in the sight of Calvin.]—"He was also a determined Unitarian, and held the doctrine of the Trinity in abhorrence. He thought Jesus was *a man*, but, like Paul of Samosata, he could never get over the first chapter of John, and therefore sometimes called him *God*, and accounted for so doing by supposing some sublime inhabitation of the Deity in the man," which entitled him to a divine character and divine homage.

Though the *Christianismi Restitutio* was printed at Vienne very privately, without the name of the author, the city, or the printer, yet Calvin somehow got information of it, and obtained a copy of the work. It is not known how he got the copy, but it must have been surreptitiously, for it had not been published. He now got one William Trie, a great admirer of him, to write a letter to Lyons, in March 1553 (or rather he himself wrote that letter in Trie's name), representing Servetus as a pernicious man, who ought not to escape unpunished, but deserved to be burnt, for calling the Trinity, which Calvin and the Papists maintained, a *Cerberus*, and opposing what the Scripture teaches of the *eternal generation* of the Son of God, and withal condemning the baptism of little children, calling it a diabolical invention, &c. On these and other like accounts, Calvin urges the Papists to destroy Servetus. This execrable letter was accompanied with the *title page*, the *index*, and the *first leaves* of the book. Servetus complained of it upon his trial at Geneva, and said that Calvin had sent those sheets to Lyons to have him arrested and prosecuted for heresy. About a fortnight after, Calvin sent by the same man above twenty letters which he had received from Servetus, that he might be the better convicted of his heresy. These letters were mentioned in the sentence pronounced against him at Vienne. Thus Calvin succeeded in his bloody design: Servetus was soon after

apprehended at Vienne, by virtue of William Trie's letters, or rather Calvin's. The Papists did not appear to have any inclination to destroy Servetus till they were thus set upon it by Calvin. Servetus was not ill-used in the popish prison: the jailor was ordered to use him kindly, on account of his rank; but no such order had afterward the protestant jailor of Geneva. Servetus was not long confined at Vienne. The two next days after he had been taken up, he was interrogated. On the following day he arose at four o'clock in the morning, and asked the jailor leave to walk in the garden. The man, observing he had a cap on his head, and was wrapped in his morning gown, gave him the key, and soon after went with his servants to work in his vineyard. As soon as the Doctor found the coast was clear, he took off the black velvet cap, and the furred night gown, laying them at the foot of a tree, and putting on a hat, which he had concealed under his gown, he jumped from the terrace, got into the court, quickly passed the gate of the bridge of the Rhone, and escaped. His flight was not known till more than two hours had elapsed: orders were sent every where to apprehend him, but he could not be found. The process, having begun before his departure, was carried on in his absence; and he was condemned to be burnt alive in a slow fire. The sentence was executed, in effigy, on the 17th of June. The effigy of Servetus was set in a dung cart, with five bales of his books, and all burnt together by the common executioner or hangman, for the glory of God, the defence of the faith, and the safety of the church.

[To be concluded in our next.]

MISCELLANEOUS COMMUNICATIONS.

ORIGINAL LETTERS FROM ARCHBISHOP NEWCOME TO
THE REV. DR. TOULMIN.

REV. SIR,

I return you my best thanks for the very obliging manner in which you have acknowledged the humble present of my comment on Ezekiel. It was no less due to your rank in the literary world, than an act of justice and gratitude for sending me more than one of your own valuable publications.

You are very good in giving me encouragement to re-print the Observations on our Lord's conduct and character. I could make many improvements in that book; and am obliged to your dissertations for some good hints. I have also been long persuaded that an index would be useful, particularly of texts

explained. But I am deterred from an undertaking of this nature by the state of my eyes, which suffered much last winter by an inflammation in consequence of correcting my last work.

I am much obliged to you for enclosing a sensible discourse. Though a single text does not in the least affect your argument from Locke's Reasonableness of Christianity, permit me to observe, as a matter of curiosity, that Acts viii. 37. seems to have been anciently inserted by some cautious reader. See Bengelius, Wetstein, and Griesbach; the last of whom, who deserves to be called the best editor of the Greek Testament, omits it in his text.

I am, Rev. Sir, with great respect, your most obedient and very faithful servant,

Waterford, Sept. 14, 1788. WILLIAM WATERFORD.

Immediately after receiving your presents, I instructed your bookseller, Mr. Johnson, to return you my best acknowledgments.

NO. II.

REV. SIR,

Your acknowledgment of my reply to your first letter was very obliging, and entitles you to my best thanks. I must also express my obligations to you for the three sermons which you have left with Mr. Johnson. I am confident that I shall have great pleasure in reading them, but fear that it will be some time before they reach me.

I am very glad to have an opportunity of presenting my best respects to the two Mrs. Moores', of whom I have a perfect recollection. There was an old acquaintance between our families; and I had a particular regard for the late Mr. Moore, as a man of great worth, of excellent sense, and of pleasing manners and conversation. I should be very happy if I could shew these good ladies Mrs. Newcome at the head of twelve healthy children, and talk over old affairs with them.

I very lately received a letter from Mr. Holmes of Oxford, who is engaged in the very useful work of collating the MSS. of the LXX. Assistants are employed by him in Oxford; at the British Museum; at the Grand Duke's library in Florence; in the ducal library at Este; in the ducal library at Parma; in the royal library at Turin; and in the Vatican, Caranattan, and Vallicellan libraries at Rome, and in that belonging to the College "De Propaganda Fide" in this last city. Some Syriac and Arabic MSS. which are versions from the Greek of the

LXX. will also be collated; and particularly the Syriac MS. of Origen's Hexapla in the Ambrosian library at Milan will be one of his principal objects. Such a work must furnish important external helps for understanding the Hebrew Scriptures. The yearly subscription does not at present amount to 400l.; but I am confident that subscribers will increase, when Mr. Holmes publishes the account of which I have given you the outline, and when it is known that the number of MSS. to be collated at present amounts to 230.

I am, with much respect, Rev. Sir, your very faithful
and most obedient servant,

Waterford, Dec. 24, 1788.

W. WATERFORD.

NO. III.

REV. SIR,

Dublin, April 26, 1790.

I have in vain expected the books which you so very obligingly designed for me, and mentioned in your letter of October 4th. But I suppose that they are sent by sea from London to Waterford; and that on my return, for which I am now preparing, I shall have the satisfaction of finding them there.

You are so good as to ask my sentiments on Mr. Blayney's interpretation of Haggai's prophecy. In consequence of this, I desired Mr. Johnson to send you my exposition of the Minor Prophets; in the appendix to which you will find the criticism stated in the sermon, and my difficulties as to the admission of it.

Mr. Holmes's subscription last year fell short of his expences above 200l.; but he will be encouraged to proceed in his great work by a royal subscription, and you see by the papers that the Bishop of Salisbury has patronised him.

Mr. Paley, who has distinguished himself so much by his *Book on Morals*, has a work in the press called *Horæ Paulinæ*, in which he means to state the evidence for Christianity arising from the conduct and writings of St. Paul.

I thank God that I enjoy my eyes and my health.

You will present my best respects to the very worthy ladies, the Mrs. Moore's.

I am, Rev. Sir,

Your most obedient and very faithful servant,

W. WATERFORD.

ORIGINAL LETTERS OF THE REV. S. BOURNE, OF BIRMINGHAM, AND THE REV. DR. DODDRIDGE.

NO. IV.

To the Rev. Dr. DODDRIDGE.

REV. SIR,

May 1742.

THE manner and strain of your last letter is respectful beyond all pretence of merit, and would prevent my proceeding in the argumentative part of it any farther, if I had any ground to suspect it would in the least tend to diminish your esteem or abate your friendship. But I am persuaded an honest, disinterested, and fair inquiry after sacred truth, and calm debates about it, in order to a clearer discovery of it, cannot be unacceptable to a man of your character.

However I shall briefly touch on only two paragraphs in your letter, which afford ground of farther arguing.—You profess (par. 3.) not to see any inconsistency between your Paraphrase and your Notes; a point I had stated in my first letter, and with such brevity and clearness that I thought you would see; what I myself could not help seeing; in regard your whole Paraphrase strongly implies and expresses the subordination of the *Logos*, or his inferiority to the Father; but in your Notes you plainly disclaim all that supposed and expressed inferiority or subordination. Now either the *Logos* was inferior and subordinate to the Father, according to your Paraphrase, or was not inferior, according to your Notes.

The fear you express (par. 4.) of derogating from those divine honours which the Scriptures ascribe to Christ is just and pious: but the same principle ought to make us more fear derogating from those divine honours the Scriptures ascribe to God the Father; amongst which are, the honours of absolute supreme government—of begetting his only begotten son—of constituting him guardian of the Jewish nation—of appointing him man's redeemer, sending him on the great errand, &c. &c.: all which, and a hundred other arguments, demonstrate the inferiority or subordination of the Son to the Father; and if he was subordinate (or was begotten, that is, any way derived, though incomprehensible) before his incarnation, he must continue inferior or subordinate after his incarnation, though after that he is invested with all power on heaven and earth.

The phrase you now adopt, of “Christ’s being a glorious person, in whom God and man are united,” in order to illustrate the former unintelligible passage, appears to me far from that clearness in which the doctrine is capable of being ex-

pressed ; nor does it determine Christ to any class of beings ; for if he be neither a *mere creature*, nor a *subordinate* or *co-ordinate God*, as you judge, surely he is *God supreme*, that is, God the Father ; unless you can find out another order of beings in which he must stand.

But obscurity and inconsistency is not the only objection I make to this phrase. I beg leave to observe that it appears to me *evasive*, though perhaps not intended to be so. The argument began with the consideration of the *Logos*, or Christ the Son of God before he became incarnate (who surely was the same, and not another person, after he took flesh and was called *God-man*) ; but instead of the *Logos* you substitute *Christ*, and explain Christ as a being compounded of God and man ; or else, as a third person in whom God and man are united ; and so by making Christ two or three persons, you are enabled to reduce him to two or three classes of beings, or to leave him out of every class, or out of the whole scale of being ; though I am persuaded that is not your design.

But if we keep to the person of the *Logos*, the point will, I judge, be sooner brought to an issue ; and we shall talk with more clear and distinct ideas, and perhaps be able to wind up the controversy in a few words.

Now the *Logos* was either begotten (and derived, for I think the latter word as clear, though not so full and determinate as the former) or unbegotten (and underived). If unbegotten and underived, he is the supreme unoriginated God and Father of all ; if begotten and derived, he is a God subordinate, inferior, and dependent ; and yet capable of all the honours the Scriptures ascribe to him ; which they ascribe to him in consistency with the higher honours ascribed to his God and Father.

I have aimed at clearness : if I miss it, you must accept my intention where ability fails.

As I would not stand obnoxious to your resentment, it is with pleasure I find it subsiding, upon the intimations I gave you concerning the copying of my first letter.

I was pleased with the ingenuousness which appeared in Mr. Smaley, and obliged by his service, and I should judge myself deficient in my duty, if I did not discover marks of friendship and favour to hopeful young ministers, whenever I have opportunity of doing it. But any marks of respect I shewed were too little for the kind notice you take of it.

Your service will, I hope, be acceptable at both our dissenting churches in Birmingham ; betwixt which we have, on our part, laboured for a more friendly correspondence, yet without success ; but I believe both the ministers are clear.

I sent you my thanks by Mr. Orton, for the respect you shewed son Joseph at Liverpool, and I now do it again; and for your recommending him in order to obtain some farther reparation of his losses; but I can easily guess his father's heresy will be an effectual bar in his way. Though I hope that spirit which hereticates upright men is abating, and am glad to find and hear that so many of your pupils appear in the world with a candour and openness becoming the Christian and ministerial character.

I am but lately informed, that Mr. George Brathwaite of Stotpark, near Winander Meer, in the northmost part of Lancashire, has a son under your care. His father is my wife's first cousin; a man of primitive Christian simplicity, and for whom I had always a great esteem, and should be pleased to see my young cousin, and to find his progress in knowledge and virtue answering the hopes and wishes of all his friends.

I am, Sir, yours, &c.

S. BOURNE.

OPINIONS OF THE UNITARIAN BAPTISTS IN YORKSHIRE
ON CHURCH FELLOWSHIP.

To the Editor of the Monthly Repository.

SIR,

THE Unitarians, in comparison of other professing Christians, are a very small body. It is therefore exceedingly desirable that those good effects which might arise from union and co-operation in the promotion of social religion, and the extension of scriptural truth, should not be impeded by any lesser differences in those who agree in the same general sentiments; since hereby the aggregate force, which is at the best only diminutive, would be still more weakened, and plans of utility fail for want of adequate support. The worthy intentions of the Society who have instituted a Fund for the spread of Unitarianism by popular preaching, deserve to be seconded by the conjunction and mutual assistance of all those who bear the Unitarian name.

The preceding remarks are occasioned by the ideas which prevail relating to Christian fellowship, in several societies of Unitarians of the Baptist denomination in the East Riding of Yorkshire. It is to me a singular phenomenon that persons who possess the most liberal notions with regard to the Christian doctrine, should manifest a narrowness relating to Christian intercourse and fellowship which is not exceeded by the most rigid sects under the profession of the highest orthodoxy.

The members of the societies to which I refer, declare that they have imbibed their opinions from an attentive perusal of the Sacred Scriptures, without being in the least indebted to human writings. Their ideas on the strictness of church discipline, they consequently urge, have been derived from this fountain of wisdom; but if any one can clearly shew that they have mistaken the sense of the scriptural maxims and rules on this head, I have no doubt of their being open to conviction and following superior light.

I beg leave to give you a sketch of the principal arguments, if I understand them aright, on which their practices are grounded. They consider truth all-important: they assert that the Scriptures have revealed in a definite manner certain doctrines and rules of practice which constitute the truth: that all charity or liberality which is not founded on the truth, and consistent with the love of it, is spurious: that Christian fellowship is fellowship in the truth, and therefore no communion ought to be held with those who either deny the truth, or do not walk in the open profession of it: that whatever God has revealed is a part of the truth, and that it does not become us to judge concerning its relative importance, but to believe that all the branches of this truth are of like importance. Following up these principles, they not only judge that it is unlawful to join in acts of worship with Trinitarians, or those who maintain wrong notions concerning the object of worship, but even with those who maintain right notions relating to the object of worship, if they differ from them in any doctrinal idea, and more particularly if they are not agreed with them on the subject of baptism, and have not actually submitted to that institution according to their mode of administration. To such an extreme do they carry their views of baptism, that they require a person to be re-baptized on entering their community, who has been previously baptized by the Calvinistic Baptists, or by any other denomination of Baptists than their own. In defence of their discipline respecting baptism they plead, that their practice, both as to the mode and subjects of baptism, is exclusively the scriptural one: that there is no instance in the New Testament of any person being admitted into the church but through the door of baptism: that no person destitute of baptism can be recognised as a Christian: that consequently no society ought to be considered as a Christian society which has not been baptized, and that therefore no teacher who is not baptized ought to be allowed, even occasionally, to officiate amongst them as a Christian teacher, nor can they have communion, in acts of worship, with persons unbaptized, whether in public or in private, as Christian brethren. If these opinions

of their's are to be called *prejudices*, they are prejudices which ought to be respected; since they appear to have been generated by adhering to the declarations of the New Testament in the most literal and express meaning.

I have given this brief account of their opinions and the principles on which they are founded, in order to draw on them the attention of some of your intelligent correspondents. I am not myself of the Baptist persuasion, and I presume, therefore, that remarks on their dogmas would come better recommended from some of their Baptist brethren, who, though agreed with them in their sentiments on the subject and mode of baptism, yet do not think they are thereby prohibited from joining with other Unitarian Christians in acts of social worship, and some of whom do not suppose baptism is indispensably necessary as a term of Christian communion. As then this is what may be termed a *family dispute*, I recommend the discussion of it to those who more immediately constitute the family, hoping that it will terminate in the promotion of truth, and in drawing more closely the bonds of Christian union. I am, Sir, your's,

Hull, Aug. 8, 1806.

SABRINA.

REMARKS ON ORTON'S LETTERS, LATELY PUBLISHED BY
MR. PALMER.

To the Editor of the Monthly Repository.

SIR,

In the second volume of Orton's Letters to Dissenting Ministers, published by S. Palmer, p. 21. there is the following paragraph:—"I have lately read Mr. Holland's charge and the pieces that accompany it. I think Mr. Godwin, in his sermon, has given a very unfavourable account of the temper and character of our Non-conforming fathers for the last fifty years, longer than which I can remember. I am sorry to find my friend Holland sinks the inspiration of the apostles and their epistles lower than I think he can justify. I have freely written to him on the subject." * * * *

Without doubt, Mr. Editor, the subject of inspiration is one of the most important in theology. Till divines are agreed respecting what degree of authority is due to the sacred volume, whether a plenary inspiration was exerted over the Holy Scriptures—whether the writers were preserved only from errors of note—or whether no supernatural divine influence was exercised over their minds but when they affirmed doctrines or sentiments above the power of man to reveal or deliver, and when they predicted future events—other disputes cannot easily be

settled. The data are manifestly wanting for the process of the argument. Whatever is supernaturally inspired must, it is obvious, manifest itself at once, and unless such inspiration extend to all translators, printers, commentators, and divines, it must probably be of such a nature, that fallible man cannot injure or conceal it. How far then this golden and heavenly treasure is communicated in earthen vessels, is certainly deserving of the most serious and impartial consideration. Hence it is much to be wished, that Mr. Palmer had published those letters, in which Mr. Orton so freely remonstrated with his friend Holland, as well perhaps as those in which I know Mr. Holland defended himself. If the former can be found, I for one shall be desirous to see them in your or any other Magazine; and if they be printed, I trust that Mr. P. will not withhold the replies, which, if in existence, are probably in the possession of himself or of some of his friends. It is indeed likely that they were written in short hand, which if Mr. P. finds any difficulty in decyphering, he has only to send them to me. Mr. Holland, I suspect, did not keep any copies of them, yet that point I shall do my endeavour to ascertain, as well as to procure, if possible, the free remonstrances in question.

From the asterisks which follow the passage quoted from the letters, it seems as if some farther remarks on the same subject had been omitted by Mr. Palmer. When such marks are made, the mind is often only the more curious to know what does not appear, or to suspect that the omissions were of a very different nature from the fact. If there be, however, in the original MS. a further attack upon Mr. Holland's opinion, it might be desirable that the world should see it, for the sake of bringing a most important subject into candid and impartial discussion. In justice also to Mr. Godwin, it may be added, that whilst he represented many of the Protestant Dissenters in the beginning of the 18th century as severe, bigotted, and morose, he lamented, as much as Mr. Orton, the lax principles and the dissipated manners which have often disgraced such as have professed more liberal opinions. Some extracts from the sermon on religious zeal, preached at the ordination in question, when the charge was delivered by Mr. Holland (both printed for Johnson, in 1780, together with Enfield's discourse on the Progress of Religious Knowledge) might abundantly justify those sentiments of the preacher, which, from a certain sombre cast of mind, or from a prejudice in favour of whatever was puritanical, Mr. Orton seems to have misconceived. If then Mr. Palmer can find the letters which contain Mr. Orton's sentiments on the subject of inspiration, the publication of them in your Repository, or in some other periodical work, might

produce some useful discussion. If he cannot find them, whether he is not called upon to defend the charge of Mr. Orton against Mr. Godwin and his friend Holland, it becomes him as the responsible editor to consider.

It appears from these letters, that Mr. Orton was a warm advocate for extemporary prayer, and particularly deprecated the introduction of liturgies into dissenting congregations: his arguments for the former are undoubtedly deserving of consideration; but, on the other hand, it may be useful to consult what, in his *Miscellanies*, Watts has urged in favour of forms of prayer, and, particularly, a little work entitled "*Free and Candid Disquisitions relating to the Dissenters*." Names certainly are not authorities; but if the latter work had been owned by the author, it would not have hurt his integrity, though it might his reputation, among the defenders of extemporary prayer.

Mr. Orton, however, seems not to have done justice, either to the Liverpool Liturgy, or to the views of its composers. It was written, without doubt, for the sake of conciliating persons who were attached to forms, and yet could not receive the doctrines, or conscientiously join in the prayers of the church established by law. Certainly it savours of bigotry to affirm, that they are not Christians who do not regard Christ's death as an atonement for sin: nor was the assertion consistent with the manly tribute paid by Mr. Orton to the integrity and worth of the venerable Lindsey (i. 158. ii. 159.); for in Essex-street, it is well known, a liturgy has always been used, which does not in any shape countenance the commonly-received doctrine of the atonement. That the Liverpool Liturgy was not such "a hobby-horse" of its composers as Mr. Orton has declared, may be justly argued from the well-known fact, that none of them ever made the slightest attempt to introduce a liturgy into any of their congregations: they merely wished to try an experiment where it had not been tried before. The institution failed, from other causes than the introduction of a liturgy: but whilst with happier auspices the experiment has since been tried, the state of several congregations where that mode of worship is adopted among the Unitarian Dissenters, may be a sufficient refutation of puritanical prejudice against it. At the same time, the excellencies and the defects of forms, of liturgies, and of extemporary prayer, should be separately considered. They are three different and distinct modes, of which, whether forms may not secure the advantages, whilst they exclude the disadvantages of the other two methods (as the author of the "*Free and Candid Disquisitions*" has argued), may deserve very seriously to be considered. Against the pra-

tice, Mr. Fuller has quoted a remark of Watts, that written forms of prayer are like letters written to the Almighty, and then read to him. This may be wit, but it is not argument. The sole question is, which mode may do most good to the mind, or whether different persons should not adopt that method which they esteem best fitted to promote their improvement. Besides, Mr. Fuller should have known (and, if he had known, he should have acknowledged) that Watts has urged, and well urged, as much against as for extemporary prayer, and in favour of forms. Even Mr. Orton himself, though he esteemed and admired Mr. Fawcett's devotional talents, allows that his spirits were quite jaded with the length of his pastor's prayers. This may be called an abuse, or, at least, not a necessary consequence of extemporary prayer: but they who pray or preach without notes are seldom aware how long they are, or that whilst they are displaying perhaps the most wonderful powers, they may be wearying their audience with the unreasonable length of their performances.

Another error seems to pervade not only the whole of Mr. Orton's letters, but the writings of most called evangelical and practical authors, and to be allowed even by those of more liberal and rational opinions. Works containing his sentiments are often exclusively denominated serious. When indeed a change has been wrought in any opinions, especially of a religious nature, they who have exposed error have often represented it in a ridiculous point of view. There is also a natural propensity to ludicrous vivacity in those who have seen reason to surrender the sentiments of their ancestors. Thus Luther indulged in the most contemptuous and sarcastic reflections upon the notions and characters of those from whom he dissented; but many of his followers have adopted a more serious mode of argument and controversy. Some Unitarians, so called, may thus have opposed their antagonists in a light and volatile manner; but in their general and leading principles there is nothing which is not as serious, practical, and solemn, as those styled the most orthodox modes and sentiments possess. That man must depend upon himself to do the will of God—that he cannot reasonably expect the divine assistance, unless he use his own best endeavours—that only virtue and piety can save and bless him, &c. are ideas and principles as serious, as practical, as solemn, as can elsewhere be found.

It may, therefore, reasonably be questioned, whether it is not as absurd to allow that Unitarianism is not serious, as it is in its adversaries to make the charge.

In fact, instead of reproaching one another on account of their respective differences in opinion, it might become Chris-

tians to lay a principal stress on what they all allow, and to admit those sentiments to be the most agreeable to truth and the Scriptures, which, after impartial inquiry and thorough discussion, seem most nearly to accord with the Bible, and to be best fitted to make men virtuous now, and for ever blessed in a future and better world. That such sentiments may finally prevail is the ardent wish of your sincere and obliged friend,

Bolton in the Moors,
June 4, 1806.

JOHN HOLLAND.

THE EDUCATION OF THE HUMAN RACE.

(From the German of LESSING.)

[Concluded from page 420.]

S. 52.—It was necessary that a better teacher should come and snatch the worn-out elementary book from the hand of the child. Christ came.

S. 53.—That part of the human race which God resolved to include in one plan of education was now ripe for the second great step: but he resolved to unite in this one plan only those who were already united together through language, commerce, government, and other natural and political relations.

S. 54.—That is, this part of the human race was advanced so far in the exercise of its reason, that they wanted and could be influenced by nobler and worthier motives of moral action than temporal rewards and punishments. The child becomes a youth, and sweetmeats and toys yield to the desire which springs in him to be as free, as honoured, and as happy as he sees his elder brother is.

S. 55.—The better part of that race were already long accustomed to be governed by the shade of such nobler motives. The best of the Greeks and the Romans were already accustomed to do every thing in order to live after this life in the memory of their fellow-citizens.

S. 56.—It was now time that another real life, actually taking place after this life, should gain an influence over his actions.

S. 57.—And thus Christ became the first sure and practical teacher of the immortality of the soul.

S. 58.—The first sure teacher—sure, by the prophecies which seemed to be fulfilled in him: sure, in the miracles which he wrought; sure, in his restoration to life, after a death by which he had sealed his doctrine. Whether we can still prove this restoration to life, and these miracles, I shall not now inquire, nor into the person of this Christ. All this might have been

then of great moment for the acceptance of his doctrine; but it is now no longer so important for the recognition of the truth of this doctrine.

S. 59.—The first practical teacher: for it is one thing to guess at, expect, and believe the immortality of the soul as a philosophical speculation; and another thing to regulate our internal and external actions according to it.

S. 60.—And at least this was first taught by Jesus Christ: for although it was, even before his time, introduced among several people as a matter of belief, that bad actions would be punished even in that life, it was still only such actions as were detrimental to civil society, and which were therefore already punished in civil society itself. It was reserved for him alone to recommend an internal purity of heart in relation to another life.

S. 61.—His disciples have faithfully propagated this doctrine; and if they had no other merit than that of spreading more generally among different people a truth which Jesus seemed to have designed only for the Jews, this alone would have entitled them to be reckoned among the benefactors and sustainers of the human race.

S. 62.—It is true, they confounded this one great doctrine with other doctrines, whose truth was less obvious, and whose utility was less important: but how could it be otherwise? And let us not declaim against them for this, but rather earnestly examine whether these intermingled doctrines were not a new impulse for the reason of mankind.

S. 63.—At least it is clear from experience, that the New Testament-writings, in which these doctrines, after some time, were preserved, offered and still offer the second and better elementary book for the race of man.

S. 64.—Since, during more than seventeen hundred years, these books have occupied the understandings of men more than all other books, and more than all other books enlightened them: were it only by the light which the human understanding put into these books.

S. 65.—It is impossible that any other book could have been so generally known among such various people. And that such totally different modes of thinking should be busied over this same book, has incontestibly advanced the human understanding higher, than if each people had had a separate book for itself.

S. 66.—It was also necessary that each people should be forced, for a considerable time, to hold this book to be the *non plus ultra* of its knowledge; for the child must consider his

elementary book in this light, that the impatience of having done with it may not drive him to things for which he has laid no foundation.

S. 67.—And this too is extremely important: that you the abler scholar, who are glowing with the fervour of expectation at the last page of the elementary book, should beware to betray to your more feeble fellow-pupils what you have a presentiment of, or what you already begin to see.

S. 68.—Till these more feeble fellow-scholars are come up to you, turn rather once more to this elementary book again, and examine whether what you have hitherto held to belong merely to the method of teaching, or to fill up a chasm in the lesson, be not in reality something more.

S. 69.—You have seen, during the infancy of the human race, how revelation has, in the doctrine of the unity of God, directly revealed mere truths of reason, and has allowed or occasioned that mere rational truths may be long taught as immediate truths of revelation, in order to spread them more rapidly, and establish them more firmly.

S. 70.—You have experienced the same in the doctrine of the immortality of the soul, in the youthful age of mankind. In the second better elementary book this is preached as revelation, not taught as the result of human reasoning.

S. 71.—As, in order to imbibe the doctrine of the unity of God, we can dispense with the Old Testament, and as we begin gradually to be able to dispense with the New Testament for the doctrine of the immortality of the soul; can there not be likewise in this New Testament other like truths which we are to wonder at as revelations, till reason learn to derive them from and connect them with its other established truths.

S. 72.—For instance, the doctrine of the Trinity: how, if this doctrine were only to lead the human understanding, after infinite aberrations to the right and left, to this perception, that God, in the sense in which a finite thing is one, cannot possibly be one; and that his unity must be a sort of transcendental unity which does not exclude a kind of plurality? Must not God at least have a perfect conception of himself? that is, a conception in which every thing is found that is in himself. But would every thing be in this conception, which is in God himself, if it were a mere conception and a mere possibility of his necessary reality, and of his remaining qualities? This possibility exhausts the essence of his other qualities, but does it likewise exhaust the essence of his necessary reality? I think not. Consequently God has either no perfect conception of himself, or this perfect conception is as necessarily real as himself, &c. It is true, the image of me in the glass is but an

empty representation of me, because it has only so much of the surface of me as receives the rays of light ; but if this image had without exception every thing which I had myself, would it then be a mere representation, or would it not be a true duplication of myself ? If I believe I recognise in God a similar duplication, it is perhaps not so much myself who err, as that language is inadequate to my conceptions : and thus much is at least not to be contradicted, that those who wish to make this idea popular, could scarcely have expressed themselves more aptly and intelligibly than by the appellation of a Son whom God eternally creates.

S. 73.—And the doctrine of original sin : how, if every thing should at length convince us that man, in the first and lowest degree of humanity, is not so entirely master of his actions as to be able to obey the moral law ?

S. 74.—And the doctrine of satisfaction through the Son : how, if every thing should at length compel us to assume, that God, in spite of that primitive incapacity of mankind, yet preferred giving him moral laws, and pardoning all transgressions of them, having respect to his Son, that is, to the independent existence of all his perfections, in which, and in comparison with which, each perfection of the individual vanishes—to the not giving him such laws, and excluding him from all moral felicity, which is not conceivable without moral laws ?

S. 75.—Let it not be objected to me, that subtilising on the mysteries of religion is forbidden. The word “mystery” imported in the first ages of Christianity very differently from what it does now ; and it is absolutely necessary that truths of revelation be metamorphosed into truths of reason, if the human race are to be benefited by them. At the time they were revealed, they were, it is true, no truths of reason ; but they were revealed in order that they might become so.

S. 76.—These were, if I may say so, the *facit* which the master tells his scholars before hand, that they may direct themselves by it in reckoning. Were the scholars to be satisfied with the *facit* told them, they would never learn to count, and ill fulfil the purpose of their kind master in giving them assistance in performing their task.

S. 77.—And why, too, should we not by aid of a religion, whose historical truth may, even if it be insisted on, have so doubtful an appearance, be still led to form nearer and better notions concerning the divine essence, our nature, and relation to God, which human reason alone would never have attained ?

S. 78.—It is not true that speculation on such subjects ever did produce evil, or was ever dangerous to civil society. These

reproaches are not to be made to speculations, but to the madness and tyranny of impeding these speculations, and denying to man the reason he possesses.

S. 79.—On the contrary, such speculations, however they may fall out in single cases, are unquestionably the fittest exercises of the human understanding in general, as long as the human heart is capable at the utmost only of loving virtue for the sake of its eternally-beneficent qualities.

S. 80.—For with this selfishness of the human heart, to be willing to exercise the understanding, too, on what concerns only our bodily necessities, would rather blunt than sharpen it. It absolutely requires to be exercised on spiritual objects, in order to attain its full clearness, and bring forth that purity of the heart which makes us capable of loving virtue for its own sake.

S. 81.—Or shall the human race never attain this highest degree of clearness and purity?

S. 82.—Never? Let me not think this blasphemy: Thou, most beneficent of beings! thy education has its final end with the species not less than with the individual: he that is educated is educated to be something.

S. 83.—The flattering prospects which are presented to the youth, the honour and affluence held before him—what are they but means to qualify him to be a man, who when too these prospects of honour and affluence sink away, is still able to perform his duty?

S. 84.—This is the object of human education, and shall not divine education do as much? What art succeeds in effecting with the individual, shall not nature effect with the whole? Blasphemy! Blasphemy!

S. 85.—No: it will come, it will assuredly come—the period of completion, in which man, however his understanding feels convinced of a continually better futurity, will still not be necessitated to draw motives of conduct from this futurity; when he will do good, because it is good; not because arbitrary rewards are set on it, which were formerly employed to fix and strengthen his volatile sight, to the recognition of internal and better rewards.

S. 86.—It will assuredly come—the period of a new and eternal Gospel, which is even promised to us in the elementary books of the new covenant.

S. 87.—It is possible that some enthusiasts of the 13th and 14th centuries had caught a beam of this new gospel, and erred only in announcing its breaking in as so near.

S. 88.—Perhaps their threefold age of the world was no mere idle whim, and they had surely no bad purposes when they

taught that the new covenant would become no less antiquated than the old covenant. By them, too, it remained always the same œconomy of the same God—always (if I may allow them to speak in my language) the same plan of the general education of the human race.

S. 89.—But they were precipitate: they fancied they could make their cotemporaries, who were scarcely beyond a state of childhood, without preparation, and without knowledge, at once men worthy of their third age.

S. 90.—And this made them enthusiasts. The enthusiast has often a just view of futurity, but he cannot wait for it: he wishes to hasten this futurity, and to hasten it through himself. What nature does in thousands of years is to ripen in the moment of his existence: for what does it profit him if that which he recognises for the better does not in his life-time too become the better? Will he himself come again? Does he expect to come again? Strange that this enthusiasm alone will no longer be the fashion among any enthusiasts!

S. 91.—Eternal providence go on in thy unperceivable step! Only do not allow me to doubt of thee, because thy step is unperceivable. Let me not doubt of thee, even if thy step should appear to go backward! It is not true that the shortest line is always the strait one.

S. 92.—Thou hast so much to bring with thee in this thy eternal path, and hast so many digressions to make! And how? If it were now ascertained that the vast and slowly-moving wheel which brings the race nearer to its perfection, can be set in motion only by smaller and more rapid wheels, each of which works in the same machine to the same purpose?

S. 93.—Just so! The same path over which the race is run till its termination, must be trod by each individual, the one later, the other earlier.

“How run through in one and the same life? Can he in the same life have been a Jew in sense, and a Christian in intellect? Can he have gone beyond both in the same life?”

S. 94.—Not that precisely? But why should not each individual man have been more than once present in this world?

S. 95.—Is this hypothesis on that account so ridiculous because it is the eldest? because the human understanding was at once satisfied with it, before it was scattered or weakened by the sophistry of the schools?

S. 96.—Why may not I already have passed through all the degrees of my improvement which mere temporal rewards and punishments could bring me through?

S. 97.—And why not, at some other time, pass through the remaining degrees which the prospect of future rewards so mightily aids?

S. 98.—Why should I not as often come again, as I am fitted to acquire new knowledge and new capacities? Do I take away so much at once, that it would not be worth the while to come again?

S. 99.—Is it on this account? or because I forget that I have been already here? Happy for me that I do forget it! The recollection of my former state would only cause me to make but a bad use of the present one: and because I forget it now, have I then forgotten it for ever?

S. 100.—Or, because so much time would be lost for me? Lost? And what have I then to lose by delay? Is not all eternity mine?

STRICTURES ON A PASSAGE IN THE REVIEW OF KENRICK'S
SERMONS, CONCERNING PUBLIC WORSHIP.

To the Editor of the Monthly Repository.

SIR,

HAVING not had the advantage of a scholastic education, of course I must expect to be numbered among the mere scribblers in theology; but this shall not deter me from making some remarks on a passage in your last Monthly Repository, wherein your reviewers, I think, have not expressed themselves according to that charity which "believeth all things, &c." I refer to their review of Mr. Kenrick's Sermons, page 309, where the author is treating upon public worship: they say, "We must strongly suspect, therefore, either the sincerity or self-knowledge of that man who pronounces his character to be so perfect as not to need the assistance of public worship." As they have not defined the term "public worship," I may have mistaken their precise idea of it; but from the context I apprehend their minds were fixed on persons who suppose that public prayer, as it is generally used in Christian assemblies, particularly that part called Petition, is not authorised by the Christian dispensation. If these are not the characters they mean, I am at a loss whom they can mean: and if they are the persons, I wish to ask these gentlemen the following questions:—

1. How do they prove that these people dissent from this part of public worship, so called, on a supposition that their characters are more pure than others? Is it not possible that such persons may have as great sensibility of their own imper-

fections, and pray in secret with as much sincerity and with as much advantage, as our reviewers who pray in public?

2. Admitting they do suppose themselves such characters as our reviewers have described them, how will they prove them to be either insincere or ignorant? Is not this a severe reflection on the people called Quakers? In the aggregate, they are a very large body of people, and, considered as a body, very respectable; and it is self-evident that they think they can answer every saving purpose of Christianity without it, or at least they use it very sparingly indeed.

3. How do these gentlemen prove the necessity of their suspicions? for they say "*we must suspect, &c.*" which certainly implies that they suppose they have a very strong ground of evidence. But where is it—in what does it consist? Will they be kind enough to inform me; for I am so far gone into heresy, that I now require some evidence for what I believe. I am afraid that this little word *must* has done a great deal of mischief in the world. What was it that kindled the flames in Smithfield, in the reign of popery? Why, we *must* put the Protestants to death, in order to do our God a service.—What was it that bolted up the prison-doors in a former reign of protestantism? Why, we *must* secure the persons of the Non-conformists, if we do not take away their lives, for our cause requires it: think for themselves they will, but we *must* not suffer them to communicate their thoughts, lest they endanger both church and state?—Was it not this little rascal *must* that brought the three martyrs to the fiery furnace as recorded by Daniel? Yes, we *must* put them to death, or our idol god will sink in the estimation of the people.—What is it that keeps alive the present animosity and ill will among the different sects and parties of Christians? Why, certainly we *must* think ill and speak ill of our brother that differs from us, however good and amiable his disposition and conduct; for he cannot be a Christian, if he follows not us. Our articles of faith and creeds say so. Is it not this that gives force and energy to the Athanasian creed?—ye *must* believe, on pain of eternal damnation; a sentence which would make a man's hair stand upright, who would not believe the greatest absurdities rather than suffer eternally. As these gentlemen have set me an example of suspicion, can they blame me if I should suspect in my turn. I do not say I *must* suspect; but I say, can they blame me if I should suspect that these gentlemen had an end to answer repugnant to the spirit of free enquiry? Did they intend to deter the weak mind from examining into things that differ, by making them conclude that they had better continue

to follow the multitude to public worship, so called, than to be considered either insincere or ignoramuses? No, I will not indulge such suspicions; but I will not forgive them, unless they will excommunicate this troublesome *must* out of their vocabulary, or assign him a place in the English language where he can do no harm. Those preachers who live by preaching probably may be under a necessity of using this *must* upon many occasions; for they *must* maintain that which maintains them, or they *must* run a hazard of preaching for nothing.— And now, Mr. Editor, give me leave to say, that as your Repository is open to all parties, I hope (though but a scribbler) that you will not let me die a lingering death upon the old musty shelf of useless papers, but let me shine forth through your useful publication, and I will subscribe myself your most obedient humble servant,

July 18, 1806.

AMATOR VERITATIS.

CALUMNY ON MR. EVANSON IN THE "ECLECTIC REVIEW."

To the Editor of the Monthly Repository.

SIR,

As you profess your Repository to be open to all parties for liberal discussion, and to be "the asylum of the calumniated," indulge me with a corner in your next number to repel a most illiberal attack made upon a late respectable writer.

A few days since a periodical work entitled the "Eclectic Review," which I had never before seen, was put into my hands by a friend, who at the same time informed me it was conducted and supported by persons highly orthodox, who, the more emphatically to express the simplicity and purity of their characters, were pleased to style themselves *evangelical*.

In a country like this, where so much is daily issuing from the press, the Reviews are useful periodical works; and when Reviewers impartially lay before the public the heads of every work under consideration, and by their literary abilities point out to their less-informed readers the force or weakness of the arguments by which the subject is supported, in language becoming scholars and gentlemen, they raise themselves to a highly respectable rank; but when they shall, as in the case I am about to relate, after insinuating a *gross falsehood*, make it the occasion of abusing, in the most scurrilous language, a man who was a gentleman, a scholar, and an amiable private character, now deceased, and for no other discoverable reason than because in his writings he differed in his creed from these *evan-*

gelical Reviewers, their conduct can hardly be held in too great detestation, or reprobated in terms too strong.

In looking through this number of the *Eclectic Review*, which was the first of the New Series, for July 1806, page 524, I found the review of an article entitled—"A Defence of the Christian Doctrine of the Society of Friends against the Charge of Socinianism, &c. by John Bevans, junr."

The Reviewer, after making a stroke at the Rev. John Evans, author of the "Sketch of the Denominations," for taking no notice of a letter Mr. Bevans had sent him, to correct, in a new edition, what he had stated as the opinion of the Friends concerning the Trinity, adds—"Mr. Bevans has also detected similar mistakes in *Verax's Appeal*, which he refutes step by step, extracting at length passages from the early Friends which *Verax* had mutilated and perverted, by leaving out, as it suited him, whole sentences or important expressions.

"We strongly suspect that this writer, who has endeavoured to undermine the opinion and faith of the Friends in this dastardly manner, and who defends the cause of Hannah Barnard with so much virulence and disingenuity, to have been no less a person than the notorious Evanson."

I thought the respectable author of *Verax's Appeal* was generally well known; but if the ignorance of these Reviewers was real, and not pretended—if, instead of "strongly suspecting" Mr. Evanson to have been the author, and then assuming it as a fact, for the purpose of abusing him, they had only called at the bookseller's by whom the Appeal was published, though they might not have been told the name of the author, they would certainly have been instantly informed that it was *not* Mr. Evanson; but this would not have answered the purpose of these *evangelical Reviewers*.

I am, Mr. Editor, authorised to assure you that Mr. Evanson was not the author of *Verax's Appeal*; and there is good reason to believe he never saw it, nor did he ever publish a line in the controversy between the friends and opponents of Hannah Barnard.

Having briefly stated the fact, I shall now leave it to you and your readers to make your comments upon it, and am, Sir, a lover of truth, and, therefore,

NO ORTHODOX EVANGELICAL REVIEWER.

VIEWS OF FRANCE IN THE ECCLESIASTICAL REFORMS
ON THE CONTINENT.

“ Les Pontifes Romains s'apercevant que le sceptre du Latium et les Clefs de S. Pierre peuvent échapper ensemble, abandonneront celles ci, pour conserver l'autre. L'encouragement de la population, un gouvernement mieux entendu, des alliances, et plus encore les intérêts des autres puissances les soutiendront jusqu'à ce que l'Italie soit, ainsi que l'Allemagne, réunie en une ou deux grand masses de pouvoir. Le grand edifice politique de l'Europe, ne sera bientôt plus construit, que de grand pierre, et l'uniformité de leur coupe est peut-être nécessaire à sa solidité.”—L'Hermite Philosophe, 1783.

To the Editor of the Monthly Repository.

SIR,

THE unexpected and extraordinary changes projected by the Emperor of the French in the Germanic empire, I beg leave to make the subject of my present letter.

As the hurry of a newspaper frequently prevents an accurate statement of any complicated affair, I shall endeavour to supply you with a true representation of the alterations generally understood to be intended to be carried into effect under Cardinal Fesch, the new Coadjutor appointed by France, and the Electoral Arch-Chancellor. In the first place, a Federative Union being formed, under the guarantee of France, between the Electoral Arch-Chancellor (whose territory is to be augmented with the city of Frankfort, its dependencies, &c.) Bavaria, Wurtemberg, Baden, Hesse-Cassel, and Darmstadt, the deputies of these states are to meet at Frankfort, which is also to be the residence of the Electoral Arch-Chancellor. After Baden, Hesse-Cassel, Darmstadt, and a part, if not the whole, of Westphalia, are erected into kingdoms, matters of greater moment for Germany are to be brought forward, viz. a form of church-government correspondent with the enlightened spirit of the times—universal toleration—a complete and unlimited liberty in matters of conscience and modes of thinking—the resignation of every place and exclusive privilege in the hands of the Clergy to their respective Sovereigns—the imposition of an oath of allegiance, not excepting the bishops and archbishops—a declaration acknowledging the nullity of ecclesiastical obligations, mandates, &c. unless sanctioned by the secular power—the abolition of all the cloisters and religious foundations remaining in Germany (the Brothers and Sisters of Charity, an order which binds itself to the attendance and relief of the sick, and some schools, excepted)—the erection of more seminaries adapted to the circumstances of the times—the curtailment of

a number of religious ceremonies—the abolition of all controversial sermons [these sermons, in some parts of Germany, were made the vehicles of virulent and even personal abuse, mostly on the orthodox side of the question]—the abolition of public processions and pilgrimages—reduction of a number of Saints'-days—abolition of the Lent fast, or a general permission to eat flesh—removal of a number of obstacles in the way of marriage—total extinction of celibacy—and the introduction of legal divorces among Protestants.

Who, Mr. Editor, could easily believe that the present Pope has appended his own signature to the death-warrant of the last visible remains of the Popish superstition? But so it is; and this fatal instrument is dated at Rome, and sealed with the Fisher's Ring, May 17, 1806. What is still more strange, though it is calculated to destroy all that is commonly understood by the Catholic religion, the same instrument expresses the duty of his Holiness in the present case, “to prevent *aucune atteinte* (any injury) to the Catholic church, and to exclude every thing that might be capable of violating its integrity: and that its rights might be restored, and its security every where established.”

I believe, Sir, of all deaths that have ever been imagined by the most zealous among the Protestants, no one ever imagined the Pope would die by an act of *suicide*! The man, and the abuses of the Catholic religion, so far as it has been connected with the State, must perish; but the profession of the Catholic religion may remain. It is not this, but the scarlet beast that has hitherto carried or supported it, among all the kingdoms in Christendom, which is the object of predicted vengeance. Had it not been for the use of racks and tortures, inflicted upon others, Rome, her casuists, schoolmen, &c. might have racked their own brains with impunity. Had no other thunder been used by Rome than the thunder of the Vatican, her humiliation and ruin as a temporal state would not have followed. Had Rome, and the allied kings in her interest, never called down any fire from the heaven of power and authority, but that of zeal; had she sent no light into the world but that of the gospel, instead of towns and cities wrapped in flames; in fine, had she used spiritual only instead of carnal weapons, another might not have taken the (temporal) “dominion to consume and to destroy it unto the end; nor would the kingdom and dominion, and the greatness of the kingdom under the whole heaven be given to the people of [or in the interest of] the saints of the Most High.”—Dan. vii. 13, 14. But now he that runneth may read.

However, as the abuse of the Papal power could never have

affected Europe, without the assistance of the kingdoms on the Continent, they of course are now the principal sufferers. Rome, or even Italy, is but a small part of the Holy Roman Empire, as it has been called, which is now at the feet of France, with all its dependencies. Bengelius might, had he been living, have passed a censure upon Mr. Bicheno, as he did upon others before, for supposing the German empire to be that of Rome; but, like ourselves, had he lived to see that empire and popery perishing together, he might possibly have changed his sentiments.

Though it may have escaped the notice of some people, that many advocates for the ancient regimen, and even abuses in church and state, have been anticipating and deploring the fate of the Emperor of Germany, as probably "the last of the Cæsars," there is still higher authority for this application. The great civilian, Grotius, deems the German empire the continuation of that of Rome, and persons intimately acquainted with the Germanic history and constitution know, "that the German Emperors, ever since the time of Otho I. have imagined themselves successors to the rights of the ancient Cæsars. The German Chancery considers the other kingdoms of Europe as provinces dismembered from the empire. It is for this reason that, in their Protocol, they give the title of Majesty to no king whatever. The Elector of Cologne styles himself Chancellor of Italy; the Elector of Treves, Chancellor of Gaul. The German Emperor, chosen at Frankfort, is still declared King of the Romans, though he has not the least jurisdiction in Rome; and he exacts a tribute of all the provinces in Italy, when he has forces sufficient to oblige them to pay it*."

If, in the overthrow of the Germanic empire, the Emperor of the French has succeeded, beyond any of his predecessors, may it not be owing as much to his tolerating principles of religion, as to the success of his arms? His brothers, also, seem to have discovered the art of uniting people of different habits and sentiments, who seem to forget their party distinctions, and rival each other in promoting concord. Among other instances, the answers of the King of Holland to the Protestant and Catholic deputations who lately addressed him, may serve as a striking contrast with the language of kings and courts to persons dissenting from the established modes of religion, under the old forms of government antecedent to the French Revolution. To the Protestants of the Hague he observed, that in the confidence and attachment which he witnessed on the

* A kind of war-tax, called the Roman Months, used also to be levied by the Emperor upon the Electors of the German empire.

part of the province, he had distinguished that of the Reformed Churches of the Hague ; and that as he had engaged to treat all his subjects with equal affection, under him there should be no difference in esteem as to worthy men of any denomination. To the Catholics, to whom he might have been supposed to be more partial, he seems to have been more reserved, and to have put them, as it were, upon their good behaviour: he places a *but* as one of the conditions of his favour towards them: he observed—"The ministers of the religion which I profess are sure to find in me a protector and friend. I have promised, and with the intention of abiding by that promise, an unrestrained liberty of conscience, and the most impartial justice; *but* the good which you may do to your fellow-citizens, and that which you may undertake for the good of the State, I shall always look upon with peculiar satisfaction."—In fine, without the least partiality for the political views of France, would it not almost amount to profaneness, to doubt of their being overruled by Divine Providence for the immediate amelioration of mankind, particularly in Europe? Then, if ever means were justifiable on account of the end proposed, the late measures are eminently such. At least, it must be admitted that France has not only been instrumental in putting an end to the tyranny of popery and apostacy in the German Empire, but, becoming a neighbour to European Turkey, also opposes an insurmountable barrier against any more Turkish incursions into Europe: and, though Mahomet is no more the engrosser of every particle of the character of the False Prophet in the Revelations, than Rome is of that of Antichrist, yet as the spirit of persecution which the Mahometans have so deeply imbibed is one of the worst of the corruptions of Christianity, this part of their practice being subdued, the exaltation of their character into that of rational Christianity will be considerably facilitated: and as the kingdom of God standeth not in word, but in power, we may reasonably expect to see the spirit of inquiry emerging from the long night of ignorance and barbarism—industry taking place of idleness—and active hands and glowing hearts succeeding to indolence and chilling despondency. It, on the one side, the arms of France command respect, on the other, the refinement of her manners, and the tolerating principles of her religion, would insensibly effect a reformation; and thus "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose: it shall blossom abundantly, and rejoice, even with joy and singing:" and, in its true sense, "the parched ground may become a pool, and the thirsty land, springs of water."—Isaiah xxxv 1, 2.

Sir, that these great events pass as matters of course, or are almost entirely unnoticed by the periodical publications in general, while they are duly noticed by you, will, I hope, hereafter redound to the credit of the Monthly Repository. To rejoice in the emancipation of mankind from the shackles of political or religious oppression, well becomes the friends and disciples of the immortal Priestley, whose successful labours so justly entitled him to the appellation of the "Preceptor of Nations."

Not to occupy any more of the room which should be appropriated to your more valuable correspondents,

I am, Sir, yours, &c.

London, Aug. 27.

W. H. R.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

[Writers and Booksellers desirous of having their Publications noticed early in the Review of the MONTHLY REPOSITORY, are requested to send them, as soon as they appear, to the Editor, at the Printer's.]

ARTICLE I.

Select Sermons, translated from the Original French of Louis Bourdaloue. 8vo. 7s. 6d. boards. Conder. 1806.

THE sermons of Bourdaloue have been so generally read and admired on the Continent, that it is somewhat surprising a good translation of any of them has not yet appeared in this country. We say a *good* translation, for some of them were translated about thirty years since: the work, however, was so wretchedly performed as to disgust every reader of even the most common taste: it has therefore been long and justly buried in oblivion.

Bourdaloue was a member of the Society of the Jesuits, and spent the early part of his life in retirement; but such were his talents and his virtues, that he was called into public life as a preacher at Paris, and as one of the Court-preachers before Louis XIV. In the latter office he continued during a period of thirty-four years. His faithfulness, when preaching before the king and his courtiers, was, as is justly observed by the translator of the present volume, "if equalled, never surpassed."

The sermons of Bourdaloue may be considered as *unique* in the French school. They are not distinguished by that species of brilliant eloquence which characterises the sermons of Bossuet, Massillon, or Saurin, but for the simplicity, purity, and energy

of their language—their close and scriptural reasonings—and their powerful appeals to the heart. Whilst perusing them, we do not, as on other occasions, pause to admire the preacher, but, yielding to the most serious impressions, are compelled to hold converse with ourselves, and to scrutinize our own hearts.

The discourses, in the original, consist of fifteen volumes, several of which relate to the peculiar doctrines and discipline of the church of Rome. The present selection consists of eleven discourses on the following subjects:—"On True and False Piety"—"On the Love and Fear of Truth"—"On the Afflictions of the Righteous, and the Prosperity of the Wicked"—"On Prayer"—"On the Recompense of the Saints"—"On Love to our Neighbour"—"On the Forgiveness of Injuries"—"On Providence"—"On the Fear of Death"—"On the Prayer of Jesus Christ in the Garden"—"On the last Judgment."

In the first discourse our author exhibits a striking picture of false piety, as displayed in the righteousness of the Scribes and Pharisees, which is well deserving the attention of the professors of religion in general, and of those who are fond of the epithet "evangelical" in particular. Towards the close, the preacher thus expresses himself:—

"This, my dear hearers, is the last feature which the Son of God has described in the false piety of the Pharisees—a superficial piety, resting on the lips and in the countenance, whilst the heart is untouched. To what did our Saviour compare these men? To painted sepulchres. If we contemplate only the exterior, all is beautiful; but when we open them, and look within, we find nothing but corruption and death. This comparison is highly natural and proper; for mere external holiness is but a lifeless form of piety—a body without a soul, fit only to be hidden in the grave. In short, what is it that God requires of man? His heart; and, except the heart, what is there in man that is worthy of God? It is then in the heart that this living piety of the good man resides, since it is by the heart that he becomes acceptable to God—with the heart that he loves God, and renders himself worthy of his love. Take from him this life of the heart, and all the rest, in a spiritual sense, is dead, as in the order of nature the whole body expires when the heart ceases to beat."

After amply illustrating this part of the subject from the Sacred Writings, the preacher adds—

"Believing this, what ought we to think of many things which we practise, or witness among Christians, and what good effects can we expect from them? Of what value can they be in the sight of God? I am not now speaking of those works which proceed merely from ostentation or selfishness: it is certain that if *they* procure any reward, it will not be from God, who regards them as crimes. I am speaking of those actions which are performed without design, without serious

ness or reflection ; performed from habit, from convenience, from the requirements of our office, or from worldly motives. These are actions still more common, and we perceive them even in the holiest callings. Reflect seriously on this subject. We repeat devotional compositions, replete with the noblest sentiments of faith, hope, benevolence, and piety ; of confidence in God, and submission to his will ; but perhaps, after we have been thus employed during whole hours, we have not for one moment been influenced by faith, hope, charity, confidence, or submission. And why ? It is, that by all our lips pronounced our hearts were untouched. We appear before the altar of the Lord, and prostrate ourselves with apparent humility ; and possibly, in all the time we have professed to spend in devotion, we have not performed one act of religious worship—we have not once lifted our hearts to our great Creator, nor felt that religion consists, not in the attitude of the body, or the humility of the countenance, but in lowliness of mind. Others may visit hospitals and prisons, console the afflicted, relieve the sick, assist the poor ; and it may be that those who on such occasions shew the greatest assiduity and zeal, are in reality the least influenced by Christian charity, but are actuated by natural activity, affected by instinctive compassion, or led by habit : the will of God is not the principle which directs them.

* * * * *

“ Ah, Christians ! when we appear before the tribunal of our Sovereign Judge, to render an account, not only of our crimes and sinful habits, but likewise of our virtues, how will he then act ? Will he pronounce our eternal doom, from viewing our exterior conduct ? Has he not threatened by his prophets and apostles, that he will examine every secret thought, design, and wish ; that he ‘ will search Jerusalem ;’ that he ‘ will bring to light the hidden things of darkness, and will make manifest the hidden counsels of the heart ?’ that he will weigh us in the balances of the sanctuary, and condemn us if we are found wanting ? How many false prophets will advance to claim the crown of glory, to whom he will reply, ‘ I never knew you.’ They have prophesied—they have ‘ done many wonderful works’—they have gained the esteem, admiration, and confidence of the people by their eloquent discourses, their specious acts of piety, their charitable institutions—they have been spoken of and extolled in the world—whole provinces, whole kingdoms, have resounded with their names : but they will be disowned by the Almighty ; for their piety has been equally specious and unreal, and at the ‘ day of the Lord’ it will disappear, so that not a vestige will remain which he will deign to notice.

“ Let us then, my brethren, form more equitable ideas : let us follow the apostle’s advice : ‘ Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.’ The ark of the Lord was of ‘ pure gold within and without ;’ an emblem of what we ought to be. If we rest contented, like the Pharisees, with purifying the outside of the vessel, and neglect the rest, we expose ourselves to the malediction they incurred. . . . If we would unequivocally devote ourselves to God, we must offer to him that which is most excellent, most noble in ourselves ; that is, the heart. Let this offering be our first, our continual, our last act of devotion ; for true piety consists not in outward form : the heart alone is a “ sacrifice acceptable, well pleasing to God.”

(To be continued.)

ARTICLE II.

Memoirs of Dr. Joseph Priestley to the Year 1795, written by himself; with a Continuation to the Time of his Decease, by his Son Joseph Priestley; and Observations on his Writings, by Thomas Cooper, President Judge of the Fourth District of Pennsylvania, and the Rev. William Christie. 8vo. 10s. 6d. pp. 481. Johnson. 1806.

(Continued from p. 434.)

AFTER a residence of six years at Warrington, Dr. Priestley accepted of an invitation to take the charge of the congregation of Mill-hill chapel at Leeds, and thither he removed in September, 1767.

"At Leeds," he observes, "I continued six years very happy with a liberal, friendly, and harmonious congregation, to whom my services (of which I was not sparing) were very acceptable. Here I had no unreasonable prejudices to contend with, so that I had full scope for every kind of exertion; and I can truly say, that I always considered the office of a Christian minister as the most honourable of any upon earth; and in the studies proper to it, I always took the greatest pleasure.

"In this situation, I naturally resumed my application to speculative theology, which had occupied me at Needham, and which had been interrupted by the business of teaching, at Nantwich and Warrington. By reading with care Dr. Lardner's "Letter on the Logos," I became what is called a Socinian, soon after my settlement at Leeds; and after giving the closest attention to the subject, I have seen more and more reason to be satisfied with that opinion to this day, and likewise to be more impressed with the idea of its importance."

It was at Leeds that Dr. Priestley began his experiments on air, in the prosecution of which he made such brilliant discoveries, as eventually introduced a new and important æra in the history of chemical science. Dr. Priestley's name, as a chemical philosopher, has, of late years, been taken less notice of than his real merits deserve. This has been owing, partly to the unpopular character of his political and theological opinions, and partly to his adhering to the system of phlogiston, in opposition to the theory of the French chemists, which, since the introduction of their new nomenclature, has occupied, almost exclusively, the whole of the public attention. The elegance and bewitching simplicity of the French system is indeed so fascinating, that we need not wonder at the universality of its conquests. Dr. Priestley, however, considered its principles inadequate to the solution of various important phænomena, and, to the very last, he withheld his assent to it. The arguments in support of his opinion, and in favour of phlogiston, he published a little while before his death. They ought

to receive more consideration than they have hitherto done, from the advocates of the new theory, and are well worth the attention of every ingenious and candid experimentalist.

Dr. Priestley had been recommended to Lord Shelburne (afterwards Marquis of Lansdown) by Dr. Price, as a person qualified to be a literary companion to him. In this situation he continued seven years; and in the year 1774 he made with his Lordship the tour of Flanders, Holland, and Germany, as far as Strasburg, and returned to England through France. His fame and discoveries had travelled to Paris before him; and, during his residence there, he had frequent opportunities of conversing with the most celebrated literary and philosophical characters of that metropolis.

It has often, and with justice, been remarked by the advocates of revealed religion, that philosophical unbelievers frequently reject Christianity from their ignorance of its true character, and their want of attention to its proper evidences. On this subject we shall give the Doctor's observations relative to the French philosophers, and also his remarks concerning Dr. Franklin; a man for whom he had a great regard, and whose character he has endeavoured, on other occasions, to rescue from injurious and unfounded imputations.

“As I was sufficiently apprized of the fact, I did not wonder, as I otherwise should have done, to find all the philosophical persons to whom I was introduced at Paris unbelievers in Christianity, and even professed atheists. As I chose on all occasions to appear as a Christian, I was told by some of them that I was the only person they had ever met with, of whose understanding they had any opinion, who professed to believe Christianity. But on interrogating them on the subject, I soon found that they had given no proper attention to it, and did not really know what Christianity was. This was also the case with a great part of the company that I saw at Lord Shelburne's; but I hope that my always avowing myself to be a Christian, and holding myself ready on all occasions to defend the genuine principles of it, was not without its use. Having conversed so much with unbelievers at home and abroad, I thought I should be able to combat their prejudices with some advantage; and with this view I wrote, while I was with Lord Shelburne, the first part of my “*Letters to a Philosophical Unbeliever*,” in proof of the doctrines of a God and a Providence; and to this I have added, during my residence at Birmingham, a second part, in defence of the evidences of Christianity. The first part being replied to by a person who called himself Mr. Hammon, I wrote a reply to his piece, which has hitherto remained unanswered. I am happy to find this work of mine has done some good, and I hope that in due time it will do more. I can truly say, that the greatest satisfaction I receive from the success of my philosophical pursuits, arises from the weight it may give to my attempts to defend Christianity, and to free it from those corruptions which prevent its reception with philosophical and thinking persons, whose influence with the vulgar and the unthinking is very great.

“ It is much to be lamented that a man of Dr. Franklin’s general good character and great influence should have been an unbeliever in Christianity, and also have done so much as he did to make others unbelievers. To me, however, he acknowledged that he had not given so much attention as he ought to have done to the evidences of Christianity, and desired me to recommend to him a few treatises on the subject, such as I thought most deserving of his notice, but not of great length, promising to read them, and give me his sentiments on them. Accordingly I recommended to him Hartley’s Evidences of Christianity in his Observations on Man; and what I had then written on the subject, in my Institutes of Natural and Revealed Religion; but the American war breaking out soon after, I do not believe that he ever found himself sufficiently at leisure for the discussion.”

In consequence of living with Lord Shelburne, he regularly spent a great part of his winters in London. This gave him an opportunity of improving his acquaintance with many of the most distinguished philosophical and literary characters of the day. It was also the means of increasing his intimacy with that estimable character, the Rev. Theophilus Lindsey. Dr. Priestley, indeed, throughout these memoirs, dwells with peculiar delight on his friendship and connexion with this venerable patriarch of unitarianism.

“ To his society,” he says, “ I owe much of my zeal for the doctrine of the divine unity, for which he made so great sacrifices, and in the defence of which he so much distinguished himself, so as to occasion a new æra in the history of religion in this country. As we became more intimate, confiding in his better taste and judgment, and also in that of Mrs. Lindsey, a woman of the same spirit and views, and in all respects a help meet for him, I never chose to publish any thing of moment relating to theology without consulting them; and hardly ever ventured to insert any thing that they disapproved, being sensible that my disposition led to precipitancy, to which their coolness was a seasonable check.”

At Birmingham he continued his philosophical and theological inquiries without much intermission. He published here two volumes of Experiments, besides sending communications to the Royal Society. It was soon after his removal hither that he composed and published the “ History of the Corruptions of Christianity,” the first section of which being rudely attacked in the Monthly Review (by Mr. Badcock), then by Dr. Horsley, and afterwards by Mr. Howes and other opponents, he undertook to collect from the original writers the state of opinions on the subject in the age succeeding that of the apostles. The result of this laborious investigation he published, in his “ History of Early Opinions concerning Jesus Christ,” in four vols. 8vo.

Dr. Priestley continued at Birmingham until the year 1791, when he was obliged to leave it, in consequence of the dis-

graceful riots which occurred there, on the 14th of July in that year. The particulars of these horrible outrages are well known, and will be found in two "Appeals" which he published on the subject, written soon after they took place. As he was in great personal danger on this occasion, he came to London, and, sometime after his arrival thither, he was invited to succeed Dr. Price in the Gravel-pit Congregation at Hackney. In this situation, he says, he spent his time, upon the whole, even more happily than he had done before, having every advantage for his philosophical and theological studies, in some respect superior to what he enjoyed at Birmingham, especially from his easy access to Mr. Lindsey, and his frequent intercourse with Mr. Belsham, who was then professor of divinity in the New College, near to which the Doctor lived. His continuance at Hackney was but of short duration: he was obliged to submit to greater sufferings, in some respects, than any which he had yet endured. Religious and political bigotry, aided by the intolerant spirit of the government and the times, still singled him out as their victim. His situation, indeed, was become, if not hazardous, at least so unpleasant as to satisfy him that his removal would be of more service to the cause of truth, than his longer continuance in England. Accordingly, on the 8th of April 1794, he set sail from London, and on the 4th of June he arrived at New York. From New York he went to Philadelphia, and thence to Northumberland in Pennsylvania, where he took up his residence. The principal part of these memoirs is dated Birmingham, 1787: at Northumberland, however, he added a Postscript, bringing them down to 1795, and here his own narrative closes. Before we leave the posthumous part of this volume, we shall quote the following interesting passage, as it contains the philosophy of this distinguished man, illustrated in his own individual example.

1794
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"Though my readers will easily suppose, that, in the course of a life so full of vicissitude as mine has been, many things must have occurred to mortify and discompose me, nothing has ever depressed my mind beyond a very short period. My spirits have never failed to recover their natural level; and I have frequently observed, and at first with some surprise, that the most perfect satisfaction I have ever felt has been a day or two after an event that afflicted me the most, and without any change having taken place in the state of things. Having found this to be the case after many of my troubles, the persuasion that it *would* be so, after a new cause of uneasiness, has never failed to lessen the effect of its first impression, and, together with my firm belief of the doctrine of necessity (and consequently that of every thing being ordered for the best), has contributed to that degree of composure which I have enjoyed through life; so that I have always considered myself as one of the happiest of men."

Mr. Joseph Priestley has continued his father's memoirs from 1795 to his death. He informs us it was the intention of his father, had his life been prolonged, to have complied with the suggestion of his friends, in introducing into his memoirs anecdotes of the principal literary and political characters which his singularly-varied society and extensive knowledge of the world had given him opportunities of being acquainted with. He thought, however, little about his memoirs, in comparison with the works about which he was then engaged, and which he wished should be ready for the press before he began to complete his narrative. This, unfortunately, was too late; the particular work he had in hand not being completed till within about a fortnight of his death, when he was very weak, and suffered greatly from his disorder.

Upon Dr. Priestley's arrival in America, he received many very flattering testimonies of respect for his character, both from individuals and public bodies; and 'till his death he enjoyed the esteem of the wisest and best men in the country, particularly at Philadelphia, where his religion and politics did not prevent his being kindly and cheerfully received by a number of persons of opposite opinions in both, who thus paid homage to his knowledge and virtue. With Mr. Jefferson, the President, he frequently corresponded, and they had for each other a mutual regard and esteem: nor were his friends in England deficient in their expressions of attachment to his merits and character. By individual benefactions and friendly subscriptions, they substantially testified their esteem.

In America, notwithstanding his advanced age, Dr. Priestley exhibited the same activity of mind as he had done in his native country. His studies were of the same kind as those which had occupied his attention at Leeds, Birmingham, and Hackney. We must refer our readers to the Life itself for an account of his writings which were published in America, as well as those which he published in this country. The limited nature of our work will not permit their complete enumeration. When we look at the long catalogue of his labours, we are astonished that so much should have been accomplished by a man, who, in addition to the discharge of his duties as a minister of the gospel, had always time sufficient for society and recreation. It was by systematic regularity, more than intensity of application, that Dr. Priestley was enabled to effect so much; and it has been only by the same means that the wise and the good, in all ages, have extended, as it were, the natural period of their existence, and raised such splendid monuments of human ingenuity and labour.

" But what principally enabled him to do so much was regularity ; for it does not appear that at any period of his life he spent more than six or eight hours a day in business that required much mental exertion. I find in the same diary, which I have quoted from above, that he laid down the following daily arrangement of time for a minister's studies :—Studying the Scriptures, one hour ; practical writers, half an hour ; philosophy and history, two hours ; classics, half an hour ; composition, one hour—in all five hours. He adds below ' all which may be conveniently dispatched before dinner, which leaves the afternoon for visiting and company, and the evening for exceeding in any article, if there be occasion. Six hours not too much, nor seven.'

" At the time he was engaged about the most important works, and when he was not busily employed in making experiments, he always had leisure for company, of which he was fond. He never appeared hurried or behind-hand. He, however, never carried his complaisance so far as to neglect the daily task he had imposed upon himself ; but as he was uniformly an early riser, and dispatched his more serious pursuits in the morning, it rarely happened but that he could accomplish the labours assigned for the day, without having occasion to withdraw from visitors at home, or society abroad, or giving reason to suppose that the company of others was a restraint upon his pursuits."

We regret much that our limits will not permit us to transcribe the concluding scene of his life, which is in a high degree interesting. The first part of his illness, independently of his general weakness, the result of an illness he had in Philadelphia in 1801, was a constant indigestion, and a difficulty of swallowing meat, or any kind of solid food, unless previously reduced by mastication to a perfect pulp. This gradually increased upon him, and, from the beginning of Nov. 1803 to the middle of January 1804, his complaint grew more serious. On Thursday the 2d of February, he wrote for the last time in his diary. On Friday and Saturday he was rather better, but on Sunday he grew much weaker, and on Monday the 6th Feb. 1804 he expired, apparently without any pain ; having only half an hour before dictated to his son and Mr. Cooper, as clearly and distinctly as he had ever done in his life, some additions and alterations he wished to have made in some of his works.

Judge Cooper's observations on the writings of Dr. Priestley contain, upon the whole, a very masterly review of that part of the Doctor's works which his design embraces. We could have wished, however, that some sentiments contained in the fourth Appendix had appeared almost any where else rather than in connexion with the Life of Dr. Priestley, where we think they are not very appropriate. To us it appears, that the arguments for or against spontaneous vitality must, in the present state of our knowledge, be chiefly drawn from analogy ; and analogy, in our opinion, is decisive in her verdict against equivocal gene-

ration. Judge Cooper reduces his account to four general heads: 1. His works on Chemistry and Experimental Philosophy. 2. On Metaphysics. 3. His Political Works and Opinions. 4. His Miscellaneous Writings.—The fifth Appendix contains a brief summary of the Doctor's religious opinions; but the complete analysis of his theological writings is to appear in the second volume, and is by the Rev. William Christie, formerly of Montrose. This volume, we are informed, has just arrived from America; and should we have room, the review of it shall be resumed in our next or following number.

ARTICLE III.

Jewish Prophecy, the sole Criterion to distinguish between Genuine and Spurious Christian Scripture; or, an Humble Attempt to remove the grand, and hitherto insurmountable, Obstacles to the Conversion of Jews and Deists to the Christian Faith: A Discourse preached before the Rev. Dr. W. Gretton, Archdeacon of Essex, at his Visitation holden at Danbury, on Tuesday, July 8, 1806, by Francis Stone, M.A. F.S.A. Rector of Cold Norton, Essex, Author of "A Call to the Jews." 1st 6d. Pp. 48. Johnson. 1806.

A bolder Unitarian sermon we have never seen than this, which was delivered at a visitation! We admire Mr. Stone's courage, and the candour of the Archdeacon of Essex and his clergy. There are few associations of Dissenting Ministers before which a preacher would have dared to read such a discourse. This is said not in dispraise of the Dissenters, but in surprise at the liberality of the clergy in a district of the country not accustomed hitherto to lead the way in theological inquiry.

Mr. Stone's text is John i. 45. "We have found him, of whom Moses in the law, and the prophets did write—Jesus of Nazareth, the Son of Joseph," from which he shews the real humanity of Jesus, as the son of Joseph and Mary. He quotes the prophecies of the Old Testament in proof of the Messiah being pointed out by God as a man, to be born in the natural way. He argues against the miraculous conception, on the ground of its antecedent improbability, and of the silence of prophecy, as well as of our Lord's interpretation of prophecy, concerning it. He then proceeds to expose the "grand imposture" (so he calls it) which has been practised upon Christians, in the two first chapters of Matthew's gospel, "which abound with misapplications and misrepresentations, and forgeries of prophecies." He refers the clergy, while on this subject, to "Mr. John Jones's valuable critical work, *The Develoement*." In short, he exposes and reprobates,

"First, the supposed miraculous conception of Mary, and consequent supernatural birth of Jesus; secondly and thirdly, the Arian and Athanasian trinities, both of which unwarrantably ascribe divine worship to Christ, the one as a pre-existent God, subordinate to the Supreme God, and the other as Supreme God conjointly with the Father and the Holy Spirit, whom they misrepresent as distinct from the Father, though the Holy Spirit, when spoken of in Scripture as a cause, be but a synonymous term for the only God and Father of all; fourthly and lastly, the disgusting impossibility of the satisfaction of divine justice, by the vicarious punishment of Christ."

The sermon is principally designed, and we think well adapted, to excite the attention of Jews and deists, and to obviate some of their objections to Christianity. We heartily wish that the philanthropic author may find that his labours have produced this desirable effect.

O.

OBITUARY.

THE RT. HON. CHARLES JAMES FOX.—Sorry indeed are we to have to record the death of this eminent patriot and able statesman, whose loss is a national one, and irreparable. The disorder that deprived us of this great man was the dropsy, brought on by the anxieties and labours of his office. His death was expected some days before it took place, but the shock which it gave the public mind is not to be described. Every man looked up to Mr. Fox as *his* friend and father, and in him every one has sustained, so to speak, a personal loss. He breathed his last at the Duke of Devonshire's seat, Chiswick, attended by Mrs. Fox and Lord Holland, at half past five o'clock in the afternoon of Saturday, September 13. The task, and a painful one it is, of drawing the outline of his history and character, we reserve to our next number.

LORD THURLOW.—This nobleman departed this life Sept. 12, in the 71st year of his age. His father, the Rev. Thomas Thurlow, was a respectable clergyman of Ashfield, in Suffolk. His being descended from Secretary Thurlow has been generally believed by the public; but such a matter was a frequent subject of mirth to himself, and therefore we presume is not to be believed by us. After remaining some time at Cambridge, which the *vivacity* of his conduct obliged him to leave, he came to London to pursue the profession of the law, with whose studies he blended the gay and sensual amusements of the metropolis. He was called to the bar in 1758, and rose into professional notice

by a circumstance which is not generally known. Sir Fletcher Norton (at that time, and perhaps at any time, the first *nisi prius* lawyer), who not only made the Bar but the Bench tremble, was, in a solemn argument, opposed, beat down, and overpowered by the manly resolution and intrepid spirit of the young lawyer. This circumstance made a great noise at the time; and his prowess rendered him an object not only of applause but of wonder. Indeed it was a principle of his early life, that to act with confidence was to win regard, and to display courage was half the battle. He pursued this notion, as it might serve his purpose, to the end of his days. The able manner in which he pleaded the Douglas cause obtained him the silk gown. He was certainly one of the ablest lawyers of the age in which he lived, and reached the highest honour of his profession. He was, in May 1770, appointed Solicitor General, and in 1771 Attorney General. In June 1778 he was created a Peer, and next day was constituted Lord High Chancellor of Great Britain. He resigned the Seals on the entrance of the Coalition Ministry, but resumed them when Mr. Pitt came into power; for several years he acted most cordially with that gentleman; but at length he grew sullen and reserved—is said to have been silent in council when a measure was agitated there, and its strong opponent when brought to Parliamentary consideration. He gained considerable popularity by his opposition to the Regency bill; and what to him, perhaps, was of more

value, the personal regard of the King. Since his retirement, a period of several years, he has only been an occasional attendant on Parliament, without belonging to any party. He was never married. In private life he was governed by capricious habits. He was pleasant and instructive, or rude and brutal, as his fancy led him. It is difficult upon the whole to decide upon his character, and to pronounce whether accident or merit raised him to eminence and greatness.

MICHAEL PEARSON, ESQ. of Spital Square, London.—This gentleman, whose death we announced in our number for July, was born at Knock, near Appleby, on Michaelmas day, 1730. He came up to London in 1748, and having chosen the practice of physic as his profession, spent some years with an eminent surgeon and apothecary in Hatton Garden. He went into business on his own account in 1758, in Norton Falgate, and shortly afterwards married Miss Williams, the daughter of a respectable tradesman in the Minorities.—Having resided in Norton Falgate twenty-three years, he removed to Spital Square. The house which he then occupied had formerly belonged to the celebrated Lord Bolingbroke. Mr. Pearson's skill in his profession was well known, because often experienced. To his virtues in private life Mr. H. Tooke his borne witness in the second part of the "Diversions of Purley," and no man knew him better than Mr. Tooke. This extraordinary man was brought to ac-

quaintance with Mr. Pearson, by the cause of Mr. Wilkes, which in the outset they both espoused, and Mr. P. has been a steady friend to him in all his difficulties and dangers. Mr P.'s political principles were in all cases sound and constitutional; we need not say, therefore, that he was zealous in promoting the cause of freedom. He became, in the year 1780, a member of the Society for Constitutional Information, and was afterwards a member of the Revolution Society, a society which met annually to commemorate the glorious Revolution of 1688. He was a zealous advocate for the abolition of the Slave Trade, as indeed every good man must be. In his religious opinions he was by no means a zealot; towards the latter end of his life, however, we believe he avowed his attachment to the Unitarian Doctrine.—He was accustomed to hear the Rev. Mr. Vidler, at Parliament Court, and has been heard to say, as the writer of this has been informed, that he never before heard any doctrine which was equally satisfactory, or any preaching which was equally pleasing to him with Mr. V.'s. He was a warm friend to the interest of Sir Francis Burdett, and exerted himself as much as any private individual could do to bring him in at the two last elections. His loss will be felt in the county of Middlesex as much as in his own family, and the various charities which he patronised will mourn over his ashes, while they pronounce a blessing on his memory. P.

RELIGIOUS, LITERARY, AND POLITICO-RELIGIOUS INTELLIGENCE.

RELIGIOUS.

WELSH UNITARIAN SOCIETY.

—The annual meeting of the Welsh, or South Wales Unitarian Society, was held on Thursday the 26th of June last, at the Meeting House of Llwyn y Groes, in Cardiganshire, of which Mr. John James, formerly a pupil of Messrs. Kenrick and Bretland, at Exeter, is minister. The service of the day was begun by Mr. Peter Charles, of Haverford West, who read a portion of scripture and prayed the general prayer; after which Mr. Thomas Davies, minister of Coad y Cymmar, in the county of Brecon, and Mr. Thomas Rees, of Gelligrön, in Glamorganshire, preached. The former gentleman delivered a very suitable and energetic discourse on *Proja-*

dice, from John i. 46: in which he pointed out with great ability, the unbecoming methods which had been used by the Calvinists of the Principality, to oppose the progress of free inquiry, and to asperse and calumniate the characters of the advocates of Unitarianism. He then pointed out the different line of conduct which the friends of Scriptural truth ought to pursue, and urged them with much force and animation, to deport themselves charitably toward all their own brethren, of whatever denomination they might be; but, at the same time, to adhere firmly to their principles, and to spare no exertions to promote that cause, which, after due examination, should appear to them to be the cause of Christian truth. The latter gentleman

preached from John xvii. 3, on the Importance of Right Apprehensions of God and of Jesus Christ; as the foundation of every thing that is important in faith, or valuable in the practice of religion.—There were two services in the day preceding; one in the morning at Pont y defaid, another meeting house under the pastoral care of Mr. James, and the other in the afternoon, at Llwyn y Groes. In the former, Mr. Peter Charles and Mr. Rees preached, and in the latter Mr. Benjamin Philips, of St. Clears, in Carmarthenshire. The society had the satisfaction of finding, on meeting together, that their exertions had been crowned with the happiest success. It appeared that since their formation in the year 1802, between 4 and 5,000 Welsh Unitarian pamphlets had been circulated through the Principality; and that, in consequence, Unitarianism, which was at that time confined to a few individuals, and to some parts only of South Wales, had been embraced by MULTITUDES OF SERIOUS CHRISTIANS, and diffused generally through the southern part of the Principality. Several resolutions were passed by the Society, in consequence of the account of the *Unitarian Fund* having come into their hands, expressing their hearty approbation of, and entire concurrence with the plan and object of this institution. Their Secretary was instructed to open a correspondence with the Secretary of the Unitarian Fund, and to prepare the way for the co-operation of the two societies. There is a great field for Missionary exertions in Wales, and if the friends of Unitarianism generally support, as we trust they will, the Unitarian Fund, there is the highest probability of Unitarianism becoming the popular religion of Cambro-British Christians, our truly respectable and much esteemed brethren.

UNITARIAN FUND.—It is with pleasure we inform the friends of this Society, who are also the readers of our Magazine, that its object is pursued with an unwearied zeal by the *Committee*, whose names are given to the world. It would be premature to enter into a detail of the operations of the society, as the half-yearly meeting will be held in November, and then the Report of the Committee will be made public. We are permitted, however, to state that the Society's prospects are in the highest degree flattering, and that while at its first institution the chief difficulty seemed to consist in finding out a sphere of action, THE ONLY DIFFICULTY NOW IS THE

PROCUREMENT OF AN ADEQUATE FUND FOR PURSUING THE OBJECTS ACTUALLY BEFORE IT. In many parts of the country the assistance of the Fund is earnestly desired. The people of Wales, as will be seen by the foregoing article, are saying to it, as the man of Macedonia did to Paul, "Come over and help us." A correspondence is opened also with Scotland. The Society has been so fortunate as to discover several ministers, in several counties of England, who have long had the object of the Unitarian Fund at heart, and who have entered upon the work of itinerant preaching with an ardour and a boldness which at once astonishes and delights it. In London likewise there are several gentlemen who are active in the cause, and who wait only for an opportunity of extending their labours. Some plans are in agitation which will call all the strength of the Society into action. The Society reflects, with particular satisfaction, upon the effort it is now making to support a Unitarian congregation in the West of England, which it is feared would, without some external help, decline and fall. Such being the Society's plans and labours, the Committee think themselves entitled to assert, that their cause is the common cause of Unitarians, and empowered to call upon their Unitarian Friends throughout the country to come forward in their support. The harvest, as has been truly said before in relation to this object, is great, and the laborers few. May the Lord of the harvest dispose the hearts of his servants to unite in sending more laborers into his harvest!

Baptist Mission in India.—The Society supporting this mission has just published No. 15. of its "Periodical Accounts." After many years of apparently fruitless labour, it is beginning to reap the fruit of its exertions. A Christian church has been established in Hindopstan, which consists of sixty members, forty of whom are natives; several of them were brahmans and leaders in the Hindoo superstition. Other churches are on the point of formation. The chief settlement of the Mission is at Serampore, a Danish town, a little above Calcutta, on the river Hoogly. The Danish Government is very friendly to it. The number of Missionaries is eight; two others are on their voyage, and one is on probation in England. Two of the baptized natives have been called out as preachers, one of whom is dead; the other is preaching with some success in

the neighbourhood of Calcutta. The Missionaries appear, from their letters, to be men of solid understanding, and great fortitude and perseverance. The knowledge of the native languages which they have acquired is astonishing. The chief of them is Mr. Carey, who was appointed Professor in the College which Marquis Wellesley set up in Fort William. Under his superintendence they have translated the New Testament into Bengalee, and have distributed many hundred copies: a second edition is nearly completed. They have also printed three volumes of the Bible in the same language, and have begun to print an edition of 10,000 copies of a Bengalee translation of Luke, Acts, and Romans, besides printing innumerable tracts. They propose translating the Scriptures into some of the other languages of India; as, the Hindoostanee, the Persian, the Moharastra (Mahratta), and the Potkul (Oorea). They have begun the Mahratta New Testament, as also to cut a fount of Orissa types. A Shanscrit dictionary is begun for the College. They have established a number of free schools for the natives, and carry on likewise a large boarding school for the children of Europeans, by the profits of which the Mission is partly supported. The Hindoos are alarmed at their progress, and persecute them as openly as they dare. The cruelties of this people, so much extolled by infidel writers, are incredible. Till the British Government interfered in 1803, they were in the habit of throwing their children to the crocodiles and alligators in the Ganges, as an act of religion. During that same year, it appears, from actual inquiry at all the villages and towns for thirty miles round Calcutta, that no less than 438 widows were burnt with their husbands within that circuit. Yet the Hindoos are shocked at the cruelty of Christians in killing animals, and especially the cow. One of the Missionaries states, that they know nothing of the Christians of St. Thomas, but that a gentleman is gone to visit the Jews at Cochin, in order to examine their Scriptures, who, if he obtain any ancient manuscript, will allow them to see it.

POLITICO-RELIGIOUS.

NEW FRENCH CATECHISM.

Mandamus of Cardinal Belloy, Archbishop of Paris, authorising the pub-

lication of the Catechism for the Use of all the Churches of the French Empire:—

“Jean Baptiste Belloy, Cardinal, Priest of the Holy Roman Church, &c. &c. to the Clergy of our Diocese, health and benediction.

“The constant prayer of the Church is, that the Christian doctrine, essentially one, *should be every where taught in an uniform manner* (1); that Christians should speak the same language, even as they ought to have the same sentiments and the same faith (2). To obtain this end, and in execution of an anterior law, conformable to the wishes of the Church, a Catechism has been composed, to be the only one in use in all the churches of the French empire.

“It is not, my beloved brethren, for want of the acknowledgement of an inherent right in the Episcopacy to teach the sacred truths of religion. It is known that it is to the apostles only that Jesus Christ has said—‘Go and teach all nations: behold, I am with you always unto the consummation of the ages’ (3).

“The Prince who governs us, though raised by Providence to the summit of human power, glories in acknowledging, *that the right of preaching the dogmas of the Holy Church of God, does not belong to Emperors but to Pontiffs* (4). He confesses, with one of his illustrious predecessors upon the throne of France, ‘that if the duty of the bishops is to declare with freedom the truth which they have

(1) *Quemadmodum “unus est Dominus, una fides,” ita etiam una sit tradendæ fidei, ad omniaque pietatis officia populum Christianum erudiendi, communis regula atque prescriptio.*—Catech. Trid. præf. x.

(2) *Obsecro autem vos, fratres, per nomen Domini nostri Jesus Christi, ut idipsum dicatis omnes. . . . Sitis autem perfecti in eodem sensu et in eadem sententiâ.* 1 Cor. i. 10.

(3) *Euntes ergo docete omnes gentes. . . . Ecce vobiscum sum omnibus diebus usque ad consummationem sæculi.*—Matth. xxviii.

(4) *Scis, Imperator, sanctæ Ecclesiæ Dei dogma non Imperatorum esse, sed Pontificum, quæ rectè debent prædicari.*—Greg. II, Epist. ad Leon. ante 7 synodi acta.

learned of Jesus Christ, that of the prince is to receive it from their lips, proved by the Scriptures, and to execute the same with efficacy' (5).

"The Representative of the First of Pastors, and of the Head of the Church, having been requested to give to France an uniform declaration of that holy doctrine which we are not bound to receive but from the Church and its Pastors (6), it was not till after it had received the approbation of the Legate of the Holy See, that the New Catechism came to our hands.

"We received it with the respect due to so great an authority. Our confidence in the person of the Pontiff who so worthily represents the head of the church in the midst of us, would have been a sufficient warrant for our adoption of this Catechism, without any new examination. But we recollected that Jesus Christ has not entrusted the sacred deposit of the faith (7) to one member alone of the Episcopacy, but to all; and that in the character of bishops we are placed as sentinels upon the towers of the holy city to watch for its safety (8); and that the vigilance of one does by no means excuse others from being attentive and watchful; and that we are all actually responsible to Jesus Christ for the preservation of the faith, of which he has appointed us depositaries and judges.

"We have therefore attentively examined the 'Catechism for the Use of all the Churches of the French Empire.' We have there found the Catholic doctrine declared in its integrity: we there recognize the work, almost entire, of the illustrious Bishop of Meaux, that immortal defender of the faith, the repetition of whose eloquence is so flattering to the Gallican church.

"In this new Catechism the duties of subjects towards the Princes who govern them are explained to a greater extent than before, because the circumstances of the times in which we live bear no resemblance to those which

have preceded them; and because, when circumstances seemed to require it, Christians have never been afraid to declare their sentiments respecting the powers established by God to govern the world. The principles taught in this Catechism are those of all ages, because religion does not change principles. In publishing at this time the obligations they impose upon us towards the Emperor, we adopt the same expressions used by our predecessors. With them we reckon among the number of our duties, that of invoking the Almighty for the salvation of our prince: for him we ask long life—a tranquil reign—a happy family—intrepid armies—a faithful senate—a tried people—peace with the universe—and, in fact, every thing that can be desired as a private individual or a public character (9).

"We pray, say the heroes of the first ages of the church, and we may say with them, we pray for the Emperor. We lift our hands to heaven, because they are pure: we uncover our faces, because we have nothing to blush for, excepting the necessity there is of reminding us of this duty, and because we pray with affection and in the sincerity of our souls (10).

"In the power with which the Emperor is invested, we acknowledge the work of God; and we bear a religious respect for that second Majesty upon earth, as being itself the image of the Divine (11).

(9) Nos enim pro salute imperatorum deum invocamus æternum. . . . oramus pro omnibus imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum, et quæcumque homini et Cæsaris vota sunt. —Tertul. Apol. xxix.

(10) Manibus expansis, quia innocuis; capite nudite, quia non erubescimus; denique sine monitore, quia de pectore. —Ibid.

(11) Quid ego amplius de religione atque pietate Christianâ in imperatorem, quem necesse est suspiciamus ut eum quem Dominus noster elegit. . . . Temperans majestatem Cæsaris infra deum. . . . cui soli subijcio. —Ibid. xxxiii. Velim tamen in hac religione secundas majestatis, etc. —Ibid. xxv.

(5) Pragm. cap. vii. apud Bossuet. Disc. sur l'unit. de l'Eglis.

(6) Catech. leçon prélim.

(7) O Timothee, depositum custodi. —1 Tim. vi. 20.

(8) Super muros tuos, Jerusalem, constitui custodes; totâ die et totâ nocte in perpetuum non tacebunt. —Isai. xlii. 6.

" In fine, dearly beloved brethren, the Prince who reigns over France is praised for having re-established the public worship of the holy religion of our fathers under the most difficult circumstances (12), and because the exertion of his power on this account merits everlasting acknowledgments; and therefore it is but just to assign a place in our festivals, along with Constantine (13), to the name of that hero who, after the example of this illustrious emperor, made himself the protector of the true religion.

" Under these considerations we ordain, that hereafter the Catechism entitled 'The Catechism for the Use of all the Churches of the French Empire,' shall be exclusively taught through the extent of our diocese. Our present Mandamus shall be read, published, and posted in every convenient place.

" Given at Paris in our Episcopal Palace, Aug. 12, 1806.

" The Cardinal DE BELLOY,
" Archbishop of Paris.

ASSEMBLY OF THE JEWS AT PARIS.

Agreeably to the extraordinary decree inserted in our Number for July, the Jewish Deputies have assembled at Paris. At their second sitting the Commissioners of the Emperor, after an introductory speech from M. Mole, who was at their head, put the following questions to them, requiring them, after due deliberation, to answer each separately and fully:—

" 1. Is the Jew permitted to marry more than one wife?—2. Is divorce permitted by the Jewish religion?—3. Can a Jewess intermarry with a Christian, or a Christian female with a Jew? or does the law prescribe that Jews alone should intermarry?—4. Are the French in the eyes of the Jews brothers or aliens?—5. What, in all cases, are the connections which their law permits them to maintain with the French who are not of their religion?—6. Do the Jews, who were born in France, and have been treated as French citizens by the laws,

consider France as their native country? Are they bound to defend it? Are they under an obligation to obey the laws, and to follow all the regulations of the civil code?—7. Who are they who are called Rabbins?—8. What civil jurisdiction do the Rabbins exercise among the Jews? What power of punishment do they possess?—9. Are the mode of choosing the Rabbins, and the system of punishment, regulated by the Jewish laws, or are they only rendered sacred by custom?—10. Were the Jews forbidden by their laws to take usury of their brethren? Are they permitted or forbidden to do this of strangers?—11. Are those things proclaimed which are forbidden to the Jews by their law?"

*Letter from Mr. JACOBSON to the
EMPEROR of the FRENCH.*

M. Jacobsohn, Agent of the Finances at the Court of Brunswick, and founder of a Jewish school in that city, and M. Schottlander, Counsellor of the same Court, two gentlemen patronised by his Royal Highness the reigning Duke, have consecrated their fortune, their time, and their talents, to perfectionate that establishment. M. Jacobsohn has lately addressed a letter to the Emperor of France, from which the following is extracted:—

" SIRE—Penetrated with sentiments of the most profound veneration, and filled with that admiration which those extraordinary men always excite, who, at different periods, are chosen by the Eternal to ennoble the human race, I approach your Majesty's throne with all that confidence the great actions with which you have caused the astonished world to resound, are calculated to inspire.

" I have not the happiness to be numbered among the people for whose advantage you sacrifice all the moments of your life. I belong not to that happy country to which you have called back peace. I am one of the unfortunate Jewish people against whom ignorance and superstition have leagued, in order to degrade them and render them the opprobrium of every other nation; but the Lord of Hosts has chosen you to give happiness to the world, and the Jews are a part of that world. I belong to that people whose misery has for more than a thousand years in vain implored

(12) Catech. p. 2. lcg. vii.

(13) Catech. Abreg. de l'Hist. Sainte, p. 12.

the compassion and the humanity of Sovereigns—to that people who expected in you their Saviour, and who in you, Sire, have found him!

"I have constantly endeavoured to promote the happiness of my countrymen by civilizing them; and my efforts have been crowned with the happiest success. I have at last been able to interest several German Princes in favour of the Jewish People. I have obtained for my unfortunate brethren the abolition of an infamous tax. I have established, at my own expense, an institution for the instruction of Jewish children, and in which there are at present more than twenty Christian children. Now, however, I place no limits to my hopes, since I have the happiness to raise my suppliant voice to the throne of your Majesty.

"Deign, Sire, to extend your beneficent views to the Jews who inhabit the countries adjoining to your vast empire. If you confine your benefits to that part of my brethren who are among your Majesty's subjects, how much will still remain to be desired! How will it be possible to surmount the obstacles which the difference of the French Administration and that of other States, will place between them and us? The commercial relations of France and Germany require a constant intercourse between the Jews of these countries; but what Jew, inhabiting your states, would degrade the title of French citizen, by the humiliations and vexations which the system of administration in Germany would make him experience? Would he choose his spouse among a people rendered infamous by the laws of the country they inhabit.

"How great and sublime is the enterprise of breaking the chains of a people unjustly oppressed! Who but a God can hearken to their complaints, and deliver them from an insupportable bondage!

"The Princes of Germany do not oppose the accomplishment of this grand work: on the contrary, it is the object of their wishes; they are anxious to ameliorate our condition. We groan under the operation of ancient laws dictated by barbarism, and which prejudice only could have maintained until the present day.

"The German Jew would be happy were he permitted to earn his bread ho-

nestly, to enjoy the common right of protection which governments owe to their subjects; and were there given to his worship a practical form which, without deviating from his own law, would accord with the exercise of all the duties of citizenship.

"But to attain this object it would be necessary,

"1. To establish a Sovereign Jewish Council, presided over by a Patriarch residing in France.

"2. To class all the persons professing the Jewish faith according to the districts they inhabit, with a Synod to each, which, under the superintendence of the French Government and the Sovereign Jewish Council, should decide on all affairs connected with worship, and should appoint the Rabbis.

"3. To authorise the said Sovereign Council to supply each Jew with the necessary expenses for enabling him to fulfil the duties of a citizen in every country.

"These means, Sire, appear equally certain and indispensable. Only break the political and ecclesiastical chains which confine the Jews to a state of slavery, and you will soon see them aspire to the dignified character of other nations. Then shall we emulate our ancestors, who changed the barren rocks of Palestine into delightful gardens, and covered them with the richest harvests. Then shall we be worthy of bearing the same name as those heroes who planted their victorious standards on the banks of the river Jordan, with the same hands with which they guided the plough and shuttle."

The questions put to the Jewish Deputies have been mostly answered in favour of the French Government.

A Guard of Honour of fifty men attends their sittings, and turns out with presented arms at their arrival and departure: such Deputies as have no carriages of their own are conveyed thither and back in those of the Emperor. He has received a Deputation from the Body, who were presented to him by the Home Minister; one of whom, Rabbi Sagar, of Turin, had a private audience with the Emperor of two hours.

On the 15th ult. the Emperor's birthday, the Jews had an Extraordinary Thanksgiving at their synagogue in the street of St. Avoie, at which the whole of the Assembly convoked in Paris were

present. Three of the Members of the Assembly—Rabbi Andrade, of Bayonne; Rabbi Sintzheimer, of Strassburgh, and Rabbi Sagar, of Turin—pronounced an oration, each in his respective local tongue.

After the celebration of divine service in the different churches, &c. a numerous party of all persuasions, Jews, Lutherans, and Dissenters, were entertained at dinner by the Minister of Worship, and united at the same table in social brotherhood among each other; and with Cardinal Maury and Spina, and a long list of priests and bishops. The Arch-Chancellor Cambaceres dined with the Minister of the Home Département, who entertained the Secretaries and Tellers of the Jewish Assembly.

Both in France and Holland the press labours with representations of the persecutions and inconveniences which the Jews have sustained in former ages; manifestly with the view of reconciling them to the present measures. The Talmud and their traditions are also exposed with no sparing hand.

Ecclesiastical Reformation in Denmark.—We gave in our last number some account of the tolerant disposition of the Danish Government. We have since learnt, with sincere pleasure, that this country, which has happily kept at a secure distance from the vortex of European politics, and which has enjoyed, in an enviable degree, the blessings of a mild government and an uninterrupted trade, is now leading the way in a reform of the national religion, and setting an example of liberality and wisdom which we hope more considerable nations will not disdain to follow. A reformation is about to take place in the *Liturgy of the Established Church!* The present Liturgy, which was framed under Christian V. and published in the year 1685, has been long felt to be, like the old liturgies of all the European churches, little adapted to the liberal and enlightened principles of the 19th century. With a view to reform it, the Right Rev. P. O. Boisen, Bishop of Söland and Falster, animated by a rare and laudable zeal for making religion rational, has composed a plan of improvement in public worship, which, in the latter end of last year, he submitted, in manuscript, to the consideration of Government; desiring, however, that before any resolution should be taken upon

it, it might be printed, and intelligent divines be called upon to give in their opinions with respect to it. This has accordingly been done, and the Bishop of Zealand, Professor Münter, of the University of Copenhagen, and Mr. Laffen, of the Royal Chancery, have been appointed Commissioners for examining and digesting the whole; the results of whose discussions are to be laid before the King before the end of December in the present year. The Government of Denmark are not, it seems, deterred from the work of reformation by the fear, so powerful in more enlightened states, that if they remove one stone of the ancient structure of the church, the whole building will fall about their ears!

Funeral Ceremonies in France.—The French Minister of the Interior has lately addressed a circular letter to the prefects and bishops in France, requiring them to concert measures for the suspension of all such ceremonies at funerals, as may excite any disagreeable emotion in sick persons. He observes that it is not to be doubted that the too frequent sound of church-bells, the dirges sung in the streets, and all the other mournful accompaniments of a funeral which strike the senses, must inspire very disagreeable sensations in sick persons, and in many instances induce paroxysms which prove mortal.

The Papal Government have lately issued an order for the removal of all the *Madonas*, or Images of the Virgin, out of the churches at Rome. No other reason is assigned for this conduct than an opinion asserted by the common people, that these images have been in the constant habit, for some time past, of *opening and shutting their eyes!!!*

The Elector of Bavaria has ordered all the superfluous silver to be taken from the churches in his territories, and to be sent to the mint.

The Jesuits expelled from Naples by King Joseph, and who retired to Rome, have also been obliged to quit that city, in consequence of an intimation that their residence would be disagreeable to a certain power. This once celebrated Order have at present no refuge but in Russian Poland.

LITERARY.

Mr. Combe, of the British Museum, will soon publish an Appendix to his Father, Dr. Combe's, valuable work.

entitled, "Nummi veterum Populorum et Urbium, qui in Musæo G. Hunter, M.D. asservantur."

The Rev. J. Lawson, Author of Lectures on the Book of Esther, designs to publish some Lectures on the History of Joseph.

A Volume of Sermons, by the Rev. A. Fuller, is preparing for the press.

Mr. Bogue, of Gosport, and Mr. Bennett, of Romsey, are preparing a History of the Dissenters, from the Revolution to the present Time: to be published by subscription.

Mr. Grattan is said to have collected an immense quantity of materials for the History of Ireland.

Pope's Works, with many additional articles never published, and a Life of Pope, by the Rev. W. L. Bowles, will appear early in the winter.

Mr. Brewster, Author of the Meditations of a Recluse, is printing two volumes of Lectures on the Acts of the Apostles, read to his Parishioners at Stockton.

A new edition, being the fifth, of the New Farmer's Calendar, is now in the press, and nearly ready for publication. Mr. Lawrence, the author, has been engaged, during several seasons, in the investigation of those maladies to which Corn and other vegetables are liable from changes of the weather; and, has, by daily inspection, from the first appearance of the blade, ascertained, beyond farther question, the cause of the smut in wheat, and of that defect in which the kernels are denominated pepper-corn wheat, hitherto erroneously supposed to arise from a promiscuous generation of seeds. His observations made in the course of this investigation will appear in this edition of the Calendar.

All the Manuscript Works and Drawings of the late Mr. Barry are about to be published by the Earl of Buchan, for the benefit of some indigent Relations of the departed Artist.

Subscriptions are receiving for Mr. Maurice's descriptive Poem of Richmond Hill, with Illustrative Engravings: copies, One Guinea each.

The Rev. R. Yates, author of the Monastic History of Bury St. Edmunds, is engaged on a comprehensive and connected Historical Memoir of the various Public Charities in London.

A New Testament is preparing for

publication, on the plan of Mr. Evan-son's "Dissonance." All the books and passages which that acute writer suspected to be spurious will be omitted. The whole will make, we need not say, one small volume.

A new edition, carefully corrected from the Liverpool edition, of the Life and Works of Burns, the Scotch poet, is now in the press, at Mr. McCreery's office, and will be shortly ready for publication. Mr. Landseer's Lectures are also in a considerable state of forwardness, at the same press.

It is somewhat singular that a new Periodical Work has been lately announced at Paris, under the same title as the new Magazine projected in this country, viz. the "Athenæum." The French "Athenæum" is to be conducted on the following plan. The Editors intend to give, in fourteen series or classes, engravings and descriptions of several monuments, ancient and modern, found in France, of the most celebrated private buildings, of the most interesting productions of sculpture and painting, picturesque views of celebrated places, a series of medals struck in France, extracts, accompanied with engravings, from works on natural history, antiquities, travels, and subjects taken from the best of the French poems, romances, &c. portraits and lives, memoirs of eminent Frenchmen; also designs of ancient and modern furniture, dresses, &c. It would not be altogether contrary to the French manner, if this classical, high-sounding title were to be given hereafter to a draper's book of patterns.

A Literary Society has been formed at Manila, under the auspices of the Government. They call themselves the "Friends of Luconia," and intend publishing a Journal on the Natural History, Agriculture, Manufactures, and Political Economy of the Philippine Isles.

Literature in Greece.—A Translation has been lately made of Goldsmith's History of Greece into modern Greek, by Demeter Alexandrides, a physician at Ternawa, in Thessaly. An Ecclesiastic, also, of the Greek church, resident at Vienna, has published in that city a Map of Greece, containing the Ancient and Modern Names of Places, in twelve small sheets, and another representing that part of Thessaly which lies round Mount Pelion, in one sheet. Two

Greeks, the brothers Zozima, are applying part of their fortune toward a new edition of the ancient Greek Classics from Homer down to the time of the Ptolemies, under the superintendence of their countryman Coray. This

collection, which is to be printed by Didot, is intended for such of their countrymen as wish to learn the antient language of their forefathers; and it will be delivered *gratis* in Greece to diligent scholars and active teachers.

POETRY.

To the Editor of the Monthly Repository.

SIR,

THE following pieces are the production of JOHN JACKSON, a very young man, the son of a poor but worthy collier, now residing in a small cottage, at the bottom of a very deep valley, a few miles distant from Macclesfield in Cheshire: they are the first and second efforts only of this deserving youth; and should you be disposed to think as highly of the poetry as I do of the virtuous author, you will not hesitate in giving the pieces a place in your valuable Magazine, by which you will afford encouragement to the talents of a worthy, self-taught genius, and at the same time confer an obligation on,

Your humble servant,

Aug. 7, 1806. J. NIGHTINGALE.

Lines written the Morning after a Country Wake.

AND now is the riotous revelry past,
The toper: in silence must mourn:
The joys and the pleasures they fancied
so vast,
Are sunk to the realms of oblivion at
last:
They are gone—never more to return!
Their joys and their pleasures are center'd
in wine:
How transient, alas! and how vain!
O, never, kind Heaven! let such pleasures
be mine!
Rather doom me in pain and affliction
to pine;
But let me my REASON retain!

Stanzas, addressed to the deserted House of a Friend.

ON, let me, lone Mansion! with thee
sympathise;
From the same mournful source my mis-
fortunes arise!

Yet sooner, methinks, thy misfortunes
shall end!

Thou hast lost but thy Tenant; but I've
lost my FRIEND!

Tho' in solitude now we brood o'er our
sad fate;

Yet jocund we've been!—nor remote is
the date:

Thy Tenant was social, unbiass'd, and
kind;

My Friend was adorned with each grace
of the mind.

But why do I think of those halcyon
days?

Those few happy weeks—they are pass'd
as a blaze!

Thy gloom, lonely Mansion! shall soon
have an end:

Thou hast lost but thy Tenant; but I've
lost my FRIEND!

To the Editor of the Monthly Repository.

SIR,

SHOULD you think the following lines
worthy insertion, others shall follow
from the same hand: they are original,
and the production of youth.

S. C. F.

RUBEN AND MIRANDA.

BENEATH a lilac's fragrant shade,
O'erspreading Avon's tide,
Reclining lay a lovely maid,
Her watch-dog by her side.

Her straggling flock were grazing nigh,
All hush'd in silence round,
She thought on Ruben, breath'd a sigh,
Shrill Echo caught the sound.

Young Ruben, though a peasant-lad,
Could dance with such an air,
At village-wake all hearts were sad,
If Ruben was not there.

Miranda saw and lov'd the swain,
But love is surely blind,
For though young Ruben lov'd again,
He fear'd to speak his mind.

Awak'd from love's delightful dream,
She heard a rustling sound,
Her flock had stray'd too nigh the stream,
And one was nearly drowned.

She shriek'd, and call'd on Ruben's name,
Her fav'rite lamb to save,
On wings of love young Ruben came,
And snatch'd it from the wave.

She thank'd the youth, and softly sigh'd;
He led her to the grove,
He press'd her hand, her eyes replied,
A kiss soon seal'd their love.

And now to church the village throng,
In rural pomp array'd,
(The path with flow'rets strew'd along)
Conduct the blooming maid.

The happy knot of Hymen tied
The festive sports go round,
Some join the dance, some kiss the bride,
The day by Mirth was crown'd.

ON READING

CHARLOTTE RICHARDSON'S
POEMS.

For the Monthly Repository.

WHAT, tho' no splendid fiction here be
seen,
No one-ey'd Cyclops, nor a Fairy Queen;
No monstrous tales of Fiends enthron'd
below,
Where frosts congeal, and streams of
sulphur glow;
No Heathen Gods in her chaste numbers
spring,
That, strange to tell! our Christian
poets sing,
Yet much good sense is found in ev'ry
line,
Genius poetic—piety divine.
This little volume does a heart unfold,
More worth than blazing gems in bur-
nish'd gold!
Inur'd to hardships from her earliest
days,
Her heart soon learnt th' afflicting hand
to praise;
Troubles but serv'd to purify her mind,
As precious metals are by fire refin'd.
By Nature taught, in artless strains of
woe,
Her sympathetic numbers learnt to flow.
Who can unmoved peruse her mournful
strain?
What heart will not commiserate her
pain?

A gen'rous tribute who'll refuse to pay,
To her maternal, tender, grateful lay?
Altho' to lofty flights she ne'er aspire,
Her muse possesses true poetic fire.

No more, proud man! the tyrant of thy
race,

Degrade the female mind, nor with dis-
grace

Attempt to stamp the efforts of the fair,
For mental talents equally they share:
And if 'tis rare for female parts to shine,
Thou keep'st them back—the fault is
therefore thine*.

Hail, Richardson! thy name, thy fame
shall live,

Tho' thou may'st die, thy virtues shall
survive.

Succeeding numbers shall survey thy
tomb,

And Charlotte's worth rehearse in years
to come;

Age after age thy mem'ry shall revere,
And on thy tomb-stone drop the friendly
tear.

Liverpool.

THIRW NHOJ.

* Men having imbibed the notion,
that female capacity is inferior to their's,
withhold from them that education
which might enable them to refute that
notion.

THE ADIEU.

(From SMYTH'S "English Lyrics.")

CEASE, cease! those sighs I cannot bear,
Hark, hark! the drums are calling;
O! I must chide that coward tear,
Yet kiss it as 'tis falling.
Eliza! bid thy soldier go,
Why thus my heart-strings sever?
Ah! be not thou my honour's foe,
Or I am lost for ever.
Trust, trust that Being kind above!
With mind serene and steady,
He'll never bruise, believe me, love!
The heart that breaks already.
He thy soul's inmost thoughts can share,
And all its springs discover;
He'll teach thy weakness how to bear,
Or give thee back thy lover.
Is He—the mighty Lord of all—
Unable to protect thee?
Will He, who marks the sparrow fall,
O'erlook thee or neglect thee?
Serene yon dreadful field I see:
Whatever fate betide me,
Thy innocence shall shelter thee,
And I've no wish beside thee.

NEW PUBLICATIONS.

RELIGIOUS.

The Sermons and Practical Works of Dr. J. Watts; to which are prefixed Original Memoirs of the Life and Writings of the Author, and a Selection of his Correspondence. 3 vols. 8vo. Portrait. 1l. 12s.

A Sermon, preached at Holyrood Church, Southampton, on Sunday, August 10, 1806, on the Duty of Humanity towards the Irrational Part of the Creation. By the Rev. C. P. Hawtrey, A. B. 1s.

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CORRESPONDENCE.

The following Communications are intended for publication, viz:—An Observer on the Comparative Popularity of Unitarianism and Methodism—The Inquirer, No. II. from Norwich—An Original Letter of Dr. Priestley's to Mr. Rutt—Queries concerning the Extent of the Divine Decrees—W. A. on the State of Psalmody in Unitarian Congregations—J. H. B.'s Essay on Faith—Original Letter of Dr. Doddridge's from N. L. T.—Gwilym Emlyn's Account of the Society for Promoting Church Union in the Diocese of St. David's—And Gwilym Dyfed, on Allegorical Interpretations of Scripture—Mr. Bakewell's Second Letter of Biographical Anecdotes, of Dr. Priestley—Goemagog's Second Letter of Structures on Bishop Burgess's "Principles"—Mr. Palmer's Reply to W. R.'s Charge of Partiality in the Nonconformist's Memorial—and Vigilus Posthumus, in our next number.

We intend, hereafter, to devote regularly a page or two of every number of our Magazine to *Poetry*, and shall be glad to increase the number of our poetical correspondents. This resolution we had already adopted when the remonstrance of *A Constant Reader* on the subject reached us.

We are willing to concede our opinion to that of J. T. and his very respectable friend, though in doing so we wish not to be considered as retracting any part of our assertion concerning the triteness and futility of the objection which J. T. so ably answers.

A Correspondent, S. J. of Manchester, has sent us a Letter, expressing his dissatisfaction with the Review, in our last number, of the "Memoirs of Dr. Priestley." We have no wish to screen our reviewers from censure; nor need we wish it, for the gentlemen who occasionally assume that character for us, are well able to repel censure, or if necessary to bear it; but we need not explain the reason why we cannot engage to insert in our *Magazine*, attacks upon our *Review*, when they consist of nothing more than counter-assertions, and are besides anonymous. We may briefly observe, that our Reviewers are, as much as any other of our correspondents, volunteers, and that though they favour us with articles of Review, we cannot expect them to step forward, at every call, to defend them. The substance of S. J.'s objections may be briefly stated, and perhaps he will be satisfied with this "early insertion" of them. He asserts, in opposition to our Reviewer, that Unitarians are sufficiently impressed with the importance of personal religion, and the advantages of an early religious education, and that Unitarianism has suffered no hurt from the "fashionable intruders," who, according to the Reviewer, "possess an impartial judgment, and are unwilling to forsake reason as their guide;" and he recommends to Unitarians, instead of "narrowing," as the Reviewer advises, "the door of admission into their churches," to "throw them open, to admit all, to enlighten all, to improve all." We should like to see this subject fully argued, and our pages are open to S. J. or any other correspondent who may choose to enter upon the discussion.
